THE GOOD SAMARITAN, OR AN EXPOSITION ON THAT PARABLE LUKE X. VER. XXX--XXXVIII.

A certaine man went downe from Ierusalem to Iericho and fell amongst Theeves, &c.

By *Nehemiah Rogers* Vicar of *Messing* in *Essex*, and one of the Prebendaries of the Cathedrall Church of Ely.

Ea quæ didicisti, ita doce ut cùm dicas novè, non dicas nova. Vincent Lyrin. adverſ. hæreſ.

LONDON,
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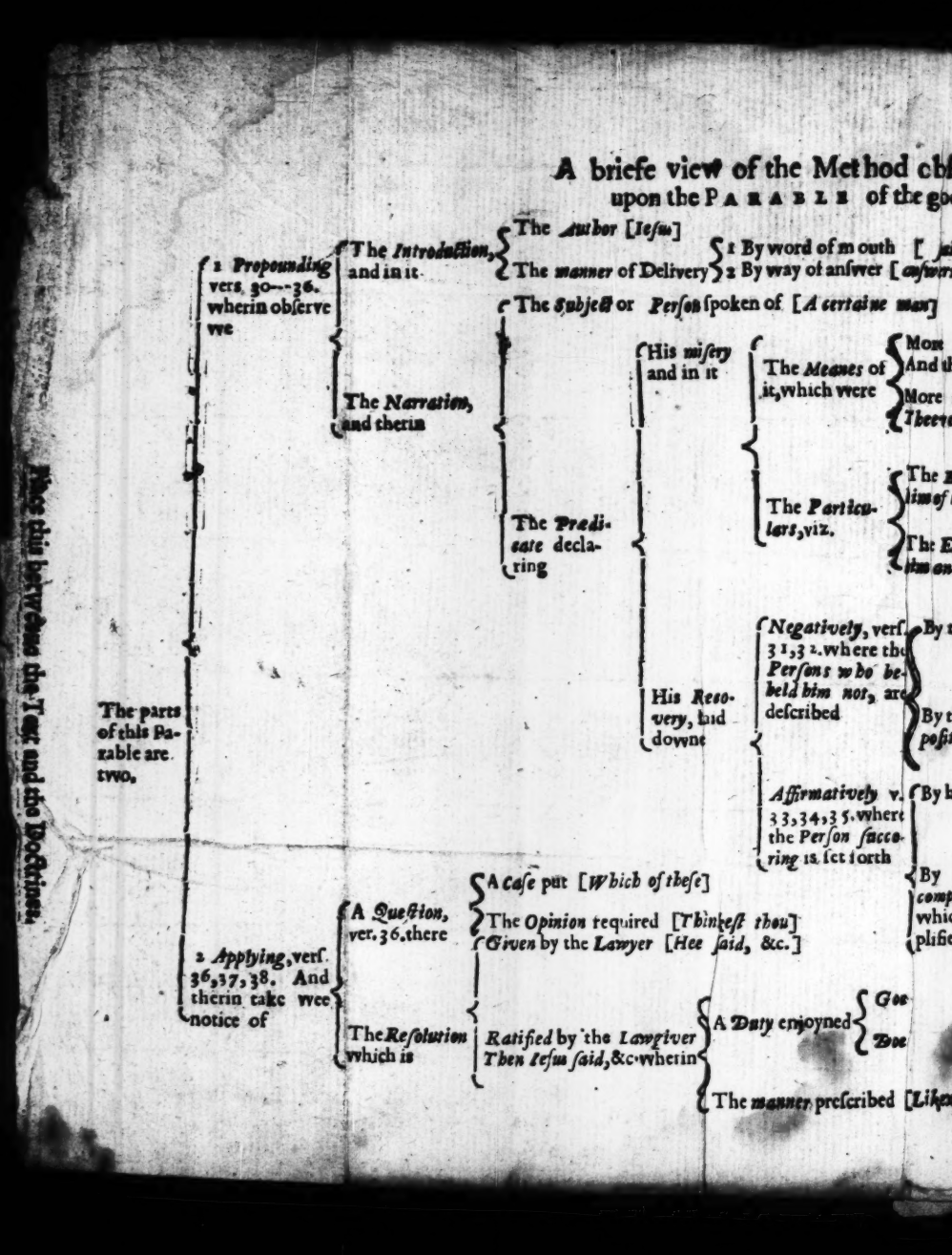
A briefe view of the Method ob
upon the PARABLE of the go



d observed and followed in this Exposition
the good SAMARITANE, *Luk.* 10.30.—38.

[*said*]
[*answering*]
man]

More *Remote* [*He travelled*, &c.] And there consider the *termes*.
- *From whence* he went [*From Hierusalem*]
- And *whither* [*to Jericho*]

More *neere* [*Hee fell amongst Theeves*] and here
- *What they were* into whose hands he fell [*Theeves*]
- Their *number* [*Among them*]

The *Evill of losse* [*They stripped him of his rayment*] where
- The *Booty* or *Prey* [*his Rayment*]
- The *manner* of taking it [*They stripped him of it*]

The *Evill of sense* [*They wounded him and departed*] there
- Their *cruelty* [*They wounded him*] even to death.
- Their *Inhumanity* [*they departed*] and so left him.

By their *holy Profession*
- *A Priest*
- *A Levite*

By their *inhumane disposition*, which is
- *Generally notified*
  - *They passed by on the other side*
- *Specially aggravated*
  - *They came where he was*
  - *They saw him and yet passed by*

By his *Country* or *Nation* [*A Samaritane*]

By his *tender compassion*, which is exemplified
- From the *cause*, v.33. which was
  - *Remee*
  - *More neere*
- *He journeyed*
- *And came where he was*
- *He saw him*
- *And had compassion on him*
- From the *Effects*, v.34,35.
  - *By himselfe*, verse
    - *He went to him*
    - *Tooke the care of him*
      - for the present
        - dressing his wounds with *wine* and *oyle*
        - *Binding* of them up
        - *He set him on his own beast*
        - *And brought him to an Inne*
      - for the future
        - expressed
          - [*Two pence*]
          - [*The Time* when he left it]
          - [*On the morrow*]
          - The *Person* with whom the
            - The thing injoyned, *Take care*
            - The *Object* [*Of him*]
        - exemplified from
          - A *Precept* and in it
            - The *Reward* [*I will repay thee*]
            - The *Time* [*when I come again*]
          - A *Promise*
  - *By the hand of others*, 35. whe
    - The *charges* disbursed
    - The *charge* given which conteines

ed [*Likewise*]

TO THE RIGHT
WORSHIPFVLL
ROBERT AYLET
D^r. OF THE CIVIL LAWS,
COMMISSARY TO THE RIGHT
HONOVRABLE AND REVEREND
FATHER IN GOD, WILLIAM
LORD BISHOP OF
LONDON.

AND
ONE OF THE MASTERS IN
ORDINARY OF HIS MAJE-
STIES HIGH COURT IN
CHANCERIE.
A bountifull Favourer and fast friend
to the CLERGIE.

N. R.
WITH HVMBLE APPRE-
CATION OF ALL TRUE HAPPI-
neſſe preſenteth this enſuing Ex-
poſition, in thankfull acknowledgement
of his many Favours, and as a teſtimony
of his ready obſervance in whatſoever
is commanded within the Power and
Profeſſion of him his ob-
liged Servant.

The Text.

Luk. 10. 30---38.

Verse 30. And Jesus answering said, A certaine man went downe from Hierusalem to Jericho, and fell among theeves, which stripped him of his raiment, and wounded him and departed, leaving him halfe dead.

31. And by chance there came downe a certaine Priest that way, and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certaine Samaritane, as he journied, came where he was: and when he saw him, he had compassion on him,

34. And went to him and bound up his wounds, powring in Oyle and Wine, and set him on his own beast, and brought him to an Inne, and took care of him.

35. And on the morrow when he departed, he tooke out two pence, and gave them to the Host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee.

36. Which now of these three thinkest thou, was Neighbour unto him that fell among the theeves?

37. And hee said, Hee that shewed mercy on him. Then said Iesus unto him, Goe, and do thou likewise.

A TABLE OF THE PRINCIPALL OBSERVATIONS PROSECVTED IN THIS Ensuing Expoſition of the PARABLE of *The good* SAMARITANE.

VERSE XXX.

1	PARABLES have God for their Author as well as other Scripture.	8
	2 Teaching by word of mouth is the moſt effectuall kind of teaching.	9
3	Chriſt hath an anſwer ready to our demands.	10
4	God turnes mans ſinne to his Churches advantage.	13
5	It is a good way to anſwer the proud and captious by Parables.	13
6	Scripture ſetts downe things neceſſary.	14
7	*Adam* and his poſterity is the wounded man.	15
8	*Hieruſalem* a type of Heaven.	18
9	*Ieriebo*; a figure of this world.	20
10	In our travells we are liable to many perills.	21
11	The way from *Hieruſalem* to *Ieriebo* is full of dangers.	22
12	A Thiefe is a Thiefe in the language of Scripture.	27
13	There is a combination amongſt Theeves.	27
14	Theeves have beene long abroad.	28
15	Who ſo ſpoyles another of his goods is a Thiefe.	29
16	The things of this world are tranſitory.	31
17	Vnrighteous perſons are alſo cruell and bloody.	33
18	Divels are the grand Theeves.	34
19	Their number are many.	38
20	Sinne is a fall.	39
21	By falling into the hands of Sathan we were ſpoiled.	39
22	Gods Image was a garment wherewith man was cloathed.	40
23	Through mans fall he loſt his rayment.	41
24	Every naturall man is a wounded man.	42
25	Whom Sathan wounds, he leaves wounded.	43
26	Man by his fall is not wholy dead but wounded.	44

Doctrine.

A TABLE.

VERSE 31.

Doctrine.

1 There are chances that fall out. 48
2 The Priest and Levits way is the same with other mens. 51
3 The event is not like to all, in the same way. 51
4 Spirituall persons especially, should be pittifull. 53
5 Where we expect most, we (often) find least. 58
6 To turne away the face from the afflicted is a fault. 60
7 Occasions are to be avoided if wee would have dangers prevented. 62
8 Hypocrites more regard ceremonies then substance. 64

VERSE 32.

Doctrine.

1 In evill practises, some (of note) will follow. 65
2 Inferiours follow the example of Superiours. 66
3 Evill doers are very like in their manners 68
4 By the Law man became not wounded. 69
5 There is no salvation to be had by the Law. 70
6 Sinne is seene and discovered by it. 71
7 The discovery of sinne is rather an accident, then the proper work of the Law. 73
8 The whole Mosaicall Law hath a passe. 73

VERSE 33.

Doctrine.

1 The most are unmercifull. 78
2 By base meanes God beates downe mans pride. 82
3 From the hands of wicked and men superstitious, may better dealing be sometimes found, then from the hands of forward professors. 82
4 In workes of mercy, the necessity of the person is especially to be respected. 86
5 Christ is the good Samaritane by whom alone wee have Salvation. 94
6 God serves himselfe and providence by us, then especially when we are in our callings. 99
7 Opportunity offered of doing good is to be apprehended. 100
8 Christ descended from heaven to us in the flesh and for our good, 102
9 The eye affects the heart, 106
10 We should be tenderly affected towards the afflicted, 110
11 Works of mercy flow from the inward affection and compassion of the heart, 112

12 Christ took on him as our Nature so our passions and affections, 114
13 He was full of compassion whilst he was on Earth, 117
14 Christs love and compassion was the mooving cause of our Salvation, 118

VERSE 34.

Doct.

1 A compassionate heart will not be idle, 119
2 It will carry us to them who cannot come to us, 123
3 Christ came as a Visitour, not to see the world but to save it 124
4 There is a necessary and good use of physick and surgery, 127
5 Christ is the soules physitian, 129
6 With wine and oyle our spirituall cure is wrought, 133
7 God hath given us the creatures both for necessity and delight, 139
8 Our Brethrens necessity is to be prefer'd to our Utility, 140
9 Ins are of good use, 144
10 Whom Christ means to save he brings into the Church, 148
11 Care must be had of what we undertake, 151
12 The poore and impotent ought carefully to be attended by such as have undertaken the charge, 152
13 Christ was full of care for our soules welfare, 154

VERSE 35.

Doct.

1 Victualing houses are not for residence, 159
2 The world was no place for Christs aboad longer than whilst he had finished his work, 160
3 Mony at an Inn beares mastery and makes welcome, 161
4 Ministers are the Churches Hosts, 162
5 The gifts God hath betrusted his Ministers withall, are for the comfort and reliefe of distressed soules, 166
6 Who so receives wages must discharge the work, 167
7 Good Hosts should be careful of their Guests, 179
8 Ministers should be careful of their cure, 180
9 All that is required of a Minister is care, 183
10 To passe our words for him that is in misery is a work of charity, 186
11 Whatsoever Gods Ministers lay out Christ wil discharge, 190
12 The Ministers reward is not to be expected here but in heaven, 192

Doct.

VERSE 36.

1 God applieth himselfe to mans dispositon, 196
2 Catechising is a profitable way of teaching, 197

3. Who

3 Who is a Neighbour is questionable, 199
4 The appeale to Conscience for sentence, after it is rightly informed is a safe way. 203

VERS 37.

Doctrine.

1 Truth hath sometimes an adversaries testimony. 210
2 Who so helps in misery is to be preferred in neighbour-hood. 215
3 What is good in any (yea though an enemy) is to be allowed of, and approved. 216
4 Action (not verball profession) prooves a Christian. 218
5 Good duties are to be performed by our selves. 220
6 Examples are instructions. 222
7 The best patternes are for our imitation. 223
8 Good examples are to be followid whoever sets them 225
9 Workes of mercy are to be so done as the Samaritane did them. ibid.

THE GOOD SAMARITANE

LUK. 10. VERS. 30—38.

And Jesus *answering said, a certaine man went downe from* Jerusalem *to* Jericho *and fell among st theeves.* &c.

A Picture drawne to the life is highly praised; but when we see one, made by the hand of a cunning workeman, to nod with the head, moove the lips, roll the eyes, &c. we so much the more extoll it. All the Parables in Scripture are set forth to the life (as it were) but this (with some others) in such a manner, as that it seemeth (and so is held by some) to be rather a *History* then a Parable; though generally held to bee a *Reall Parable.* *Lyra in loc.*

Our Saviours *Scope* in *propounding* of it was, First to shew unto the boasting Lawyer, who was his Neighbour. For however our Saviour (saith *Calvin*) could have simply *Harm. Evang.*

ply answered to the latter question made;

Who is my Neighbour (*verse* 29) yet he chuseth rather by this Parable to draw an answer from the Lawyers owne mouth, the more sweetly to induce him, and others to acknowledge all man-kind to be so linked together by one common Nature, that every man in necessity is to be counted for a *Neighbour*, and the hand of relieſe to be reached out unto him.

Secondly, to instruct the *Church*, concerning that *Righteousnesse* which must save us; and that by *by the works of the Law no man living shall be justified*.

Thus he make answer to the Lawyers *former Question*, *verse* 25. purposely meeting with the *Priests* and *Levites*, who were highly conceited of their owne goodnesse, contemning the *Samaritanes* as most vile (and counting Christ himselfe for one) when yet the Citizen of *Hierusalem* was relieved by the hands of a *Samaritane*, and neither by *Priest* nor *Levit*.

Divisio. The Parts are two: 1. *Propounding*, *ver.* 30...36. 2. *Applying*, *ver.* 36, 37.

In the former we have, 1. The *Introduction*. 2. The *Narration*.

The *Introduction*, *verse* 30. [*And* Jesus *answering said.*]

Where you have first the Author [*Iesus*] 2. The manner of delivering it; which was, first by word of mouth [*He said*] 2. By way of answer [*Answering he said.*]

In the *Narration* two things: 1. The *Subject* or *Person* spoken of [*A certaine man*] 2. The *Predicate*, or what is spoken of him [*He went downe from Hierusalem to Iericho and fell amongst theeves.*]

And here we have more specially considerable,

1. His *Misery*.
2. His *Recovery*.

His *Misery*, *ver.* 30. and in it, First the *meanes* whereby he came so miserable; Secondly, *Particulars*, wherein that his *misery* stood.

The

The *Meanes* were either more *Remote*, or more *Proximary* and neare. The *Remote* was his travelling from *Hierusalem* to *Iericho* (where you have the termes from *whence* and *whether*) The more *neare* was his falling into the company of *theeves*, &c.

The *Particulars* of this his *misery*, stood in the evill both *of Losse* and *Sense*. 1 The *evill of losse*, [*He was stripped of his rayment.*] 2. The *evill of sense*; he was *wounded* so as that he was left [*halfe dead.*]

His *Remedie* or *Recovery*, *ver.* 31---This is laid downe

1. *Negatively.*
2. *Affirmatively.*

Negatively, how or by whom it was not. *verse* 31, 32.

There; first, the *Persons* noted, first by Profession. 2. By Disposition.

By Profession the one a *Priest*, the other a *Levit.*

Their Disposition; is first *generally notified* [*They passed by*] 2. *Particularly exemplified* from the manner of it, which was very unhumane [*They saw him in the way*] yet passed by on the other side.

Affirmatively, where. 1. The *Person* succoring, a *Samaritane.* 2. His mercifull *Disposition*, and that is enlarged, first from the *Cause*; Secondly, *Effects.* The *Cause* was either *more remote*, *viz.* his travelling that way and comming where he was; or *more neare*, he saw him and had compassion on him.

The *Effect* or *Fruit. ver.* 34, 35 There see what he did, 1 *To him immediately by himself* while present with him. 2 *For him, mediately by others* when absent. Whilst he was present *with him*: So in generall, 1. *He went to him*, 2. And *tooke care of him*, which care is exemplified, first, in the *dressing of his wounds*, and that by powring in {*Wine* / *Oyle*}

2. *In the binding them up.*

Secondly providing for *future* succour. 1. By setting him on a *beast*, 2. Bringing him to *an Inn.*

Next, what he did, when he was to leave him; by the

hands of others, *vers.* 35. And there first the charges he was at with him. 2. The Charge he gave concerning him. The *Charges* is *generally* expressed. [*two pence*] And then *Particularly exemplified*, 1. From the *time* when, [*on the morrow*] 2. From the *Person* to whom [*to the Host*.

In the *Charge* also two things. 1. The *Precept* [*take care of him*] 2. The *Promise*. *Whatsoever thou spendest more*, &c.

The *Conclusion* or *Application* followeth, *ver.* 36, 37.

And there, 1. A *Question*, 2. The *Answer*.

In the first, wee have the *matter* of it [*which of these three*] 2. His opinion required concerning it [*thinkest thou*.]

In the *Answer* we have first the *Respondent* or the Answerer [*He*] 2. The *Answer* it selfe; which is first *put in* by the Lawyer. 2. *Ratified* by the Law giver. And therein, 1. A *Dismission* [*Goe*] 2. A *Commission* or *Injunction* [*Doe likewise*]. And thus of the Parts.

There are many *Histories* in the Word, which either are *Allegoricall* in signification, or may be *Allegorically* compared and resembled. Of what kinde this is, is somewhat Questionable; heare the Opinion of *Maldonate*. *Hic totius Parabola sensus est literalis: utrum praterea sit sensus aliquis mysticus, non affirmaverim, negaverimve: Sed quia omnes veteres Patres id tradiderunt magno consensu, est valde probabile, non solùm allegoriam, in qua non omnes utiq; convenissent, sed mysterium etiam esse, quod DEUS omnium mentibus instillaverit. Hos potissimum auctores videre Lector poterit*; Orig. *Hom. in Loc.* 34. Greg. Naz. *ora.* 4. *de* Theol. Ambros. *hoc loco.* Aug. *de verbo Dom. Ser.* 17. *& lib.* 2. *de q. q. Evang.* Greg. *lib.* 20. *Moral.* 21. *Bedam &* Theo. *in Comment.*

We will then looke both into the *History*, and the *Mystery*. *Hystoria fundamentum ponit, Allegoria tectum supponit,*

ponit (ſaith *Hugo de ſanct. vict. in Introduct. Sacræ Script. cap.5.*) The one laies the *Foundation*, the other putteth on the *Roofe*: And into the laſt eſpecially (as being the moſt noble ſenſe,) and which eſpecially concernes us; and ſo (reſerving the truth of the Story) By this certaine man *Adam* with his poſterity may be underſtood, So Saint *Auguſtine*. *Homo iſte ipſe Adam intelligitur in genere humano.* [*Homo quidam*] *bene eſt generis appellatio, non enim ait deſcendit* [*Quidam*] *Sed* [*Homo quidam*,] *nam ſermo fit de totâ humanitate* (*Græcus Anonym. in loc.*

Aug: de queſt: Evang: Lib: 2. queſt: 59.

By *Hieruſalem*] from whence hee travelled, *Heaven* and *Happineſſe* is to be underſtood, *Deſcendit a Hieroſolimis* h. e. *a gratia Dei*, (ſaith S. *Auguſtine*) *& magno illo dignitatis gradu, quo conditi fuerant: Vel Hieruſalem quæ interpretatur viſio pacis, Paradiſum dicimus, ante enim quam peccaret homo, in viſione pacis erat, hoc eſt in Paradiſo, ubi quicquid videbat pax erat & lætitia.*

Aug: Lib: 3. Hypognoſt.

By *Ierisho*] to which he went is ment *this world*] heare (againe S. *Auguſtine*) *Heirico*] *Interpretatur luna, & ſignificat mortalitatem noſtram, propter hoc quod naſcitur, creſcit, ſeneſcit & occidit.* Aug. *de Evang. queſt. lib. 2. q. 59.* or thus, *In Ierico, hoc eſt, ad urbem Satanæ.*

Aretius in Loc

By the *Theeves*] into whoſe hands he fell [*Divels*] (ſo Saint *Ambroſe*) *Incidit in latrones*] *Qui ſunt iſti latrones niſi Angeli noctis & tenebrarum* (and S. *Auguſtine* thus) *Incidit ergo in latrones*, i. e. *in Diabolum & Angelos ejus, qui per inobedientiam primi hominis humanum genus diſpoliaverunt.*

Ambroſ: in Loc de homine deſcendente à Ieruſalem in Iericho.

They ſtripped him of his rayment] i. e. deprived him of *Gods Image* (ſo S. *Ambroſe*) *Qui ipſam imaginem Dei vera juſtitia & ſanctitate aliiſq; donis gratiæ ſpoliarunt, & quoad bona naturæ vulneratum & ſemimortuum, a vita nimirum Dei abalienatum, & in peccatis mortuum, & vita duntaxat naturali præditum reliquerunt.*

Aug: cont: Pelag Lib: 3: Hypognoſticon c: 7

Ambroſ: in Loc.

He was left *halfe dead*] not wholy dead, ſtill he had *Freewill* in things *Naturall*: Ability to reaſon, diſcourſe, fore-ſee

foreſee dangers to come, and to provide for the things of this life, in all which reſpects a portion of life remaines in manafter his fall, but in matters which concerne a better life, none at all. *Aug. cont. Pelag.* *Rectè dictus eſt ſemivivus* (ſaith St. *Auguſtine*) *habebat enim vitalem motum, id eſt liberum arbitrium vulneratum, quod ei ſolum ad æternam vitam quam perdiderat redire non ſufficiebat: Et ideo jacebat, quia vires ei propria ad ſurgendum non ſufficiebant, ut adſe ſanandum Medicum, id eſt, Deum requireret.* Or [*Halfe dead*] the ſoule ſtill remaining immortall (ſo *Theophylact.*)

By [*Prieſt* and *Levit*] the Law may be ſhadowed out with the Sacrifices, *&c.* which cannot deliver. 1 *Cor.* 3. 7. (So *Auguſtine*) *In Sacerdote & Levita duo tempora intelliguntur, Legis (ſcilicet & Prophetarum; In Sacerdote Lex, per quam Sacerdotium & Sacrificia inſtituta ſunt. In Levita vaticinium Prophetarum, quorum temporibus humanum genus ſanari non potuit, quia per legem conditio peccati non abolevit.* *Aug tom. 7. cont Pelag.*

By the [*Samaritane*] *Chriſt*, who was touched with our infirmities. *Samaritanus iſte, ipſe eſt Salvator Chriſtus (venit ſecus enim)* i. e. *venit in ſimilitudinem carnis peccati* (ſaith the ſame Father.)

He [*journied and came where he was*] *i. e.* came on earth, and dwelt amongſt men. [*Bound up his wounds*] dreſſed them like the good *Phyſition* of our ſoules, [*powring in oyle and wine*] preaching [*Repencance* and *Faith*, *Law* and *Goſpell*] which do both ſearch and ſupple: binding all up with the *Sacraments*, whereby Chriſts merits are applied. *Obligat vulnera infundens vinum & oleum*] *Vinum denotat legem, oleum eſt gratia Evangelij; Sacramenta ſunt quaſi alligamenta.* *Aug. de q. q. Evang. l. 2 q. 19.* Greg. *epiſt. 25. l. 1. ad Ioan. Epiſc. Conſtant. & Latin lib. 2. mor. c. 8. Dieter. poſt.*

The *Beaſt*] he ſet him on might ſet forth our [*Nature*] which he aſſumed bearing our ſins in his body on the tree. *Iumentum*] *ejus eſt caro, qua ad nos venire dignatus eſt: imponi jumento, eſt in ipſam incarnationem Chriſti credere* (ſo S. Aug. & Theop. *in loc.* The

The *Inn*] is the *Church* into which Christ brings us; the partition wall being by him broken downe, thus *Aretius*. *In diversorium ducit*] *Ecclesia hic peregrinatur per hospitia, suum habens πλήρωμα in cœlis, bene iumento impositum duxit in stabulum, quia nemo nisi per baptismum corpori Christi adunatus Ecclesiam intrabit*, saith *Beda*.

Aretius in Loc:

Beda c. 42. *in Loc.*

The morrow] when he departed is the time of his *Resurrection* and *Ascension*, *Quis est ille alter dies, nisi forte illè resurrectionis dominicæ*; &c. (Amb. *in loc.*) *vel quasi tempore alio, post resurrectionem suiq; & ascensionem suam*, Aug: *cont. Pelag.*

Amb: in Loc.

About the *two pence*] there are variety of opinions, St. *Ambrose* thereby understands the *two Testaments* both *Old* and *New*, *quæ imaginem in se habent æterni regis expressam quorum pretio vulnera nostra curantur.* St. *Augustine* thus, *Duo denarii sunt duo præcepta Charitatis quam per Spiritum sanctum acceperunt Apostoli ad Evangelizandum cæteris; vel promissio vitæ præsentis & futuræ.* I trouble you with no other.

Ambros: in hunc Loc.

Aug: de Quæst. Evang: Lib. 2 Quæst: 19.

The Host] in whose hand this *Two pence* is put are the *Ministers of the Word* and *Sacraments*. Thus St. *Augustine*] *Et de illo stabulario, Paulo Apostolo, qui est ipse electionis cui solicitudo est omnium Ecclesiarum*: And else where he further explaines himselfe thus, *Sed & pro tempore doctores qui vetus & novum Test. exposuere, supererogaverunt, pro quibus retributionem accipient.*

Cont: Pelag Hypog. Lib: 3.

De Quæst. Evang: Lib: 2 q: 19.

The Charge given them (with the two pence) is to [*take care*] *i. e.* to *feed the flocke committed to their trust.* And that under hope of a large retribution at his comming backe. [*whatsoever thou spendest more*, &c.] *Sed quando exquiretur Dominus nisi judicij Diem?* (saith St. *Ambrose*) *Reddit Dominus in die judicij & beneficia in proximum collata cumulatissimè remunerabit* (saith St. *Bernard.*)

Thus much for *Explication*, come we now to matter of *Observation* from each part in order: And first of

the *propounding* part; wherin briefly of the *Preface* or *Introduction*.

Text. *And Ieſus anſwering ſaid*]

Doct. The Author of this *Parable* is *Ieſus Chriſt*, the wiſdome of the Father. *Parables have God for their Author as well as any other part of holy Scripture*, 2 *Tim.* 3. 16. *Mat.* 13. 10, 53 and 21. 45. *Mar.* 4. 34.

Their fullneſſe, fitneſſe, purity, preſervation, together with the Churches acceptation and confirmation puts it out of doubt.

Vſe 1. Wherfore acknowledge we Gods goodneſſe who doth not onely teach us what is neceſſary for our ſalvation by plaine Principles, and affirmative Concluſions, but condeſcendeth to our capacities in a more familiar and delightfull way, ſo as to teach us by *Compariſons* and *Similitudes*, the better to imprint in our hearts and memories what ſo nearely concerns us This God would have his Church take notice of for a ſpeciall favour. *Hoſ.* 12. 10.

Vſe 2. And it may juſtifie the practiſe of ſuch Miniſters, who keeping within the bounds of modeſty and ſobriety, take paines in opening and applying *divine Parables* to their hearers. If all Scripture be profitable *to teach, improve*, &c. 2 *Tim.* 3. 16. then theſe Scriptures; (without queſtion) Paſſe wee from the *Author* to his *Manner* of delivery.

Text. [*Anſwering ſaid*] Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, *ſuſpiciens autem* Jeſus *dixit* (ſo the Vulgar reade) As if Chriſt ſhould make Anſwer with his eyes lift up to heaven: *male quidem legerunt ſuſpiciens* (ſaith *Barradius*) *legendum enim ſuſcipiens*: (And ſo doe our beſt Interpreters) Some of our later (*Excipiens*) *Eraſmus*, *Reſpondens*: So wee render it; and that aptly for ὑπολαμβάνω ſignifieth ſometimes to anſwer, or to begin a ſpeech ὑπολαβὼν ὁ ἄνθρωπος ὁ Ἀμμώνιος εἶπε *Plutarch de deſ. orat.*

He ſaid] *Oratoris eſt dicere, vulgi loqui.* There is no lit-

little difference betwixt *ſpeaking* and *ſaying*: *Speaking* comes by *Nature*; *Saying* by *Art*: Children *ſpeake*, the Learned ſay: Chriſt ſo ſpake, as if he ſaid. He ſpake, and anſwered. Firſt obſerve.

Teaching by word of mouth is the moſt effectuall kind of teaching. *Doct.*

Thus *Exo.*20.1. *God ſpake, ſaying*, therefore *Act.*7.38. they are called *verba viventia, lively oracles*: or as ſome copies have it, λογον ζωντα, *ſermonem vivum.*

For further confirmation of this Poſition, read 1 *Kin.*19 11. *Rom.*10.14.17. *Act.*10.44. 1 *Cor.*1.21. *Pro.*28.9. *Gal.*3. 2.

What thinke you then of that poſition of Papiſts: *Images are Laymens books?* And that of *Bellarmine melius interdum docet pictura quam Scriptura.* *De Imag:* c:10.

And what of the conceit of *Anabaptiſts*, *Familiſts*, and ſuch like; who are of opinion, that the publike miniſtery is needleſſe, they are to depend on *Apparitions* and *Revelations*, &c.

As for us, attend we to the *Word read* and *preached*; Chriſt enters in by the *Dore*, not *Window*, he leaves that to the hireling. *Be ye open ye everlaſting dores that the King of glory may enter in.*

Anſwering ſaid. *Text*

An anſwer is made either to the *neceſſity* of the *matter*, or to the deſire of the *hearer.*

As it is made to the former; ſo Chriſt is ſaid ſometimes to anſwer when no queſtion went before, ſo *Mat.*11.25. thus it is an Hebraiſme.

Uſually it is a reply to ſome queſtion before propounded, And ſo here: You read before there was a queſtion made by a certaine Lawyer; *proud*, though *learned*: *Learned* he ſhewed himſelfe to be in forbearing all circumlocutions; and in abridging the ten Commandements into two (taking the firſt, out of *Deut.*6. and the ſecond out of *Lev.*6.) whereby it appeares he was well read in *Moſes* law. *Proud* he

he was, in that he went about to justifie himselfe, *ver.* 29. He hearing himselfe praised for his *wisdome* was ambitious also of the praise of *Righteousnesse*; for which end he propounds this case to Christ, *Who is my Neighbour?* thinking no *Samaritane* was to be taken for a *Neighbour*, but the *Iew* alone, whom he durst boldly say he loved as himselfe. Our Saviour upon this occasion answers as followeth. Observe we hence.

Doct. *Christ hath an answer ready to our demands.* If we make the *Question*, he will find an *Answer*. *Mat.* 11. 4, 25 and 12. 38, 39, 48. and 13. 11, 27. *Mark* 10. 3. 5, 20, 24. *Ioh.* 3. 3, 5, 10. Amongst many other proofes that one *Mat.* 22. 46. would not be forgotten. He was so ready and prompt a *respondent*, as that his adversaries durst ask him no more Questions.

Reason First, he must make good his name, *Isa.* 9 6. *Councellour*, and being our Councellour he will answer our Quæres.

Secondly, he is *Full*; sometimes counsell must demur; Christ needs not, he can soone tell us what is good in Law.

Thirdly, he hath promised that *if we seek we shall find*, *Mat.* 7 8. And therfore,

Vse In all our doubts have we recourse to him. he will be as plentifull in *Resolution*, as flesh and blood can be in Questioning.

Obje. But Christ is in Heaven.

Resp. Yet his answer is neare thee. *Rom.* 10. 8. even in his *Word*, and in thy *Heart*.

Sometimes in his *Word* God answers us, as he did of old by *Urim* and by *Thummim* guiding his *Ministers* tongue for that very purpose. *Mich.* 2. 7.

And as we have his answer from his *Word*, so not seldom from his *Spirit*, especially in *Prayer*. *Isay.* 30. 19. *Ier.* 33. 3. So that an answer may be had if sincerely sought.

Obje. But some have sought, and yet have not bin answe-

anſwered; So *Saul* who asked counſell of God, and yet in depth of ſorrow complained, *Deus receſſit a me*, &c. *The Lord hath forſaken me, and anſwereth me no more, neither by Prophets nor by dreames.* And *Mich.* 3 7. *Nulla exauditio Dei: There is no anſwer from the Lord?* 1 Sam. 28. 15.

Reſp. *Saul* ſought to ſerve his owne turne againſt the *Philiſtines*, and not to pleaſe the Lord; neither God nor his *Glory* were regarded: By ſuch indeed God will not be inquired of, *Eze.* 20. 3, 31. or if he be, he will not anſwer them; or if he do, it ſhall be in wrath and not in mercy, *Eze.* 14. 4, 7.

Queſt. What then muſt be done if we would be anſwered?

Reſp. Be ye ſuch as anſwer Gods demands. *Zac.* 7 17. ſee that anſwer of a good conſcience be made by you ſpoken of. 1 *Pet.* 3. 21.

Secondly, take heed ye bring not Idols in your hearts: let there not be any beloved ſin lodged or harboured within; for then the Lord will not anſwer you; or if he do, even according to the multitude of your Idols will he anſwer you, *Eze.* 14. 3. You ſee it true in *Balams* caſe *Numb.* 22.

Thirdly, ſee that you bring with you an humble ſpirit, willing to deny your ſelfe, and receive what anſwer ſoever God ſhall pleaſe to give; to enquire of God, and yet to follow your owne counſell is a ſinne of a provoking nature. *Ier.* 6. 16. and 23. 35, 36. thus do and doubt not of an anſwer.

Againe, it may ſatisfie the great diſputer of the world, 1 *Cor.* 1. 20. who turneth all his Religion into unprofitable *Utrums*. God hath an anſwer for theſe, as well as other. To be ſhort, there are foure principall Queſtions, which ſhall not goe unreſolved. *Vſe* 2.

The firſt is, *An ſit Deus?* this the *Atheiſt* makes, but God will give him to underſtand, there is a God. The ſecond is, *Quid ſit Deus?* this the Papiſt

Psal.58.11. Jer.2.11. ------5 7. Exo.34 7.

piſt ſhall be reſolved of, and made to know that ſtocks and ſtones are no gods. The third is, *Quotuplex Deus?* this ſhall be fully reſolved againſt deſperat and preſumptuous ſinners, the preſumer ſhall feele that God is juſt as well as mercifull, and the deſperat behold that God is mercifull as well as juſt. The fourth is, *Propter quid Homo?* All wicked ones ſhall find that God made man for his own Glory, and the wicked for the day of Judgement.

Pro:16 4.

Vſe 3.

1 Pet:3.15.

And it may further ſerve to teach us, after Chriſts example, and the *Apoſtles* precept, *To be ready alwayes to give an anſwer to every man that asketh*; be they *Believers*, or *Unbelievers*. True it is there is more than ordinary skill required to anſwer well: *Perſons, Time, Place, Occaſions* muſt be obſerved. One kind of *anſwer* ſuits not with every ſort of men: After one manner we *anſwer Great-men*; after an other manner *Learned-men*; after an other Ordinary men; after an other way the Captious, *&c.* But yet this skill we *muſt endeavour to attain unto*, *Coloſ.* 4. 6. *God is he that can inable us*, *Pro.* 16. 1. And hath *Promiſed* to inable us, *Math.* 10. 19. Seek we to him (as *Habbakuk* 2. 1.) bringing with us in our *Prayers*, *Faith* in *Gods Promiſes*, as did *David*, *Pſalm.* 119. 41, 42. So ſhall we not need to feare to give an anſwer before Kings or Princes being called therunto.

Obj. But we read *Mat.* 27. 12, 13, 14. *Nihil reſpondit, Chriſt anſwered nothing to the accuſations of the Prieſts and Elders, nor to the demand of Pilate, Iohn* 19. 9.

Reſp. Chriſt was at no time without an *anſwer*, when God might have glory by it, as appeares, *Math* 26. 63. But at this time he forbore, for divers reaſons. 1. To fullfill *Propheſies*, as that, *Eſay.* 53. 7. 2. To ſhew his readineſſe, and willingneſſe to ſuffer death for us. 3. To leave us an example of Humility and Patience, in caſe of ſlander, 4. For that at this time an *anſwer* needed

needed not, *Pilate* was uncapable of the doctrine of the *Trinity*: Nor was it a time now, to reveale his *Deity*. The rest were unreasonable and malicious, who though they knew him to be innocent, yet would they accuse him, and (by his words) seeke to insnare him: In the like case it is lawfull (nay behoovefull) we should be silent: *Intelligens illo tempore silebit* (saith the *Prophet*) *quum tempus mali erit*: *That time is an evill time and enjoynes silence.* Amos 5.13.

A second thing to be observed is,

God turnes the sinnes of men to the advantage of his Church. *Doct.*

It was a captious question which the *Lawyer* made and that occasioned this *Parable*. Thus *Davids* fall occasioned the penning of many a sweet *Psalme*, which else we might have bin without. So the running away of *Onesimus* from his Master, the writing of that *Epistle* to *Philemon*.

Which (in a word) should teach us to admire the wisdome and power of the Lord, who causeth *Light* to arise out of *Darkenesse*, and bringeth hony unto us out of a dead carkase. St. *Austin* said of *Adams* fall, it was *Fœlix culpa* (in regard of the happy consequences therof to the Elect) so we may say (in the same respect) of many of the sins and fals of others, we had never injoyed so many sweet instructions, and consolations, but for their fowle offences. *Vse*

Lastly in that our Saviour thus answers this captious caveller by a *Parable*, we may conclude,

It is a good way by Parables to answer the proud and captious. *Doct.*

Christ could simply and directly have answered his question, but this way he rather chuseth, the better to convince and silence him. Wherfore, as our Saviour saith in an other case, *He that can receive it, let him receive it.* And so much briefly for the *Introduction*. Come we now to the *Narration*. *Cal: in Loc.* *Vse*

Text. *A certaine man went downe, &c.*

First looke we into the *Story*: (Consider we the words according to the letter) and then after into the *Myſtery*. The *Text* ſaith; *Homo quidam*. *A certaine man there was*, but who this man was, is left uncertaine.

Doct. *Scripture ſets downe things neceſſary for Salvation, not for ſatisfying curioſity.* It is well obſerved that in the books of the *Kings* and *Chronicles*, this is often repeated. *The reſt of the Acts*, &c. *they are written in the bookes of the Chronicles of the Kings of Iuda*, &c. So *Eſter* 10. 2. *The reſt is written in the bookes of the Kings of Perſia.* As if the Spirit of God ſhould ſay: I have ſufficiently told you here, ſo farre as may concerne the Church, and make for your edification in Godlineſſe; it is not my manner to ſatisfie your curious deſires, and luſtfull appetites, if you would know more go you to your owne Regiſters. See 2 *Tim.* 3. 16.

Vſe Beware we than how we abuſe any part of *Scripture* by *jeſting* or *overcurious handling*, to pleaſe mens humors: This is (as it were) to put the *Prophets* and *Apoſtles* into a Fooles-coat. They are not penned for any other end then to further mans ſalvation and happineſſe. And in reading of them let our aime be to profit, and not to paſſe *the time away*, True it is there is no *Hiſtory* ſo pleaſant as the *Sacred*: The magnificence and antiquity of the matter, the ſweetneſſe of compyling, the ſtrange variety of memorable occurrences doth ſweetly ſteale away both time and Reader. But let us ſtill remember, the *delight* in reading is nothing unleſſe it be reduced to *Vſe*: God penned his Word not to tickle the eare, but to ſave the ſoule.

Dr. *Hall*

Aug: Tom: 4. Queſt Evang: l: 2. cap: 2. In the *Myſtery*; *This certaine man* was *Adam*, and every one that comes from the loynes of *Adam*; even mans whole nature. *Homo enim iſte ipſe Adam intelligitur in genere humano* (ſaith St. *Auſtine*.)

In this Expoſitors do agree concluding (according to the

the truth.) *That Adam and his posterity is the robb'd and spoyled man.* See *Gen.*3.*Psal.*49.12. *Doct.*

Let every one then so looke upon himselfe, and thus judge. So did St. *Paul*, *Rom.*7.24. ταλαίπωρος ἐγὼ ἄνθρωπος *O wretched* (spoyled) *man that I am.* *Vse*

Man by Creation was indeed an admirable creature, the *Master-piece* of all Gods works, consisting of a materiall body, but as immortall as his soule which was divine and immateriall: his *Inside* was full of spirituall, his *Outside* was full of naturall perfection, both carrying the Image of his God, and he in both being the glory of Gods *Worke-manship* in this inferiour world: Placed in a *Paradise*, prepared and furnished with all delights and rarities for his entertainement. Such a place as no mans eyes might ever bee so happy as to behold, but his owne: Appointed Lord and Soveraigne over all the creatures upon the Earth, which received their denomination from him, and did their homage most readily unto him. In a word, he was a creature every way so absolutely happy, that unlesse we had againe his first perfections, it is impossible to make compleate relation of his happy and glorious condition.

Thus God made man upright, but he hath sought out many inventions of his owne. Although he was created thus *Excellent*, yet *mutable*. He was made good, but changeably *good*: In power of standing, and possibility of falling: Power of standing he had from God his Creator; possibility of falling from himselfe being a creature; so as that this his estate might be altered and changed by force of temptation. Eccles.7.29.

That the creature (righteous by Creation) may so eternally remain; Two helps, or favours from God, are necessarily required. 1. *A power to persevere in goodnesse* (for without this Power the creature of it selfe ceaseth to be good.) 2. *An act or deed*; and that is the will to persevere or perseverance it selfe. Both these helps the good Angels have, and therefore

fore kept their ſtanding. *Adam* received the *firſt* of God, but not the *Second*: For beſides the goodnes of his will, he received of God, a power conſtantly to perſevere in goodnes, if he would; Yet the act of perſeverance was left to the choice and liberty of his own will; which power he abuſed, and ſo falling into the hands of *Theeves*, the Divel and his Angels, was ſoon rob'd and ſpoyled (as we ſhall ſee in the Proſecution.)

Object. But how had *Adam* ſufficient grace having not the *will* to will that good he could and might.

Reſpon. He received ſufficient for the *perfection of his nature*; (if he would not have bin wanting to himſelf;) but he received not ſufficient grace for the *immutability of his nature*; nor was that of neceſſity to be given to a creature: For then *God* had created a *God* (who only hath his Name and Nature *I AM*: it being only proper to him to be unchangeable good.)

Baſil: A *Gold-Smith* makes a Jewell of great valew (ſaith one) he compounds it of gold, pearls and precious ſtones, when he hath brought it to perfection he doth not put this property to it, that if it fall it ſhall not be bruiſed nor broken: Thus God created man in all *perfection*, and gave him *power* and *ability* to continue in the ſame, if he would; yet he did not put unto his nature this condition, that it ſhould be unchangeable, when it ſhould be aſſayled by the force of outward temptation (as it was, whence he fell, and as a rob'd and ſpoyled man now remaines.) Judge not then of Gods goodnes to him by what now he is.

Vſe 2. Nor let any now truſt to his own ſtrength and power; you ſee the weaknes of man at his beſt eſtate without the power of God; he could not avoid the leaſt aſſault of the *Theefe* or robber further than he was aſſiſted by Gods good grace; which ſhould cauſe

us

us (now much more) to renounce our ſelves and cleave to God; wholy depending upon his gracious aſſiſtance in all our actions and attempts. Let not our falſe heart deceive us which thinkes to goe beyond the Divell in ſwallowing of his baite and yet avoid his hook; Worlds of ſoules periſh by this fraud, fondly beguiling themſelves, whileſt they make themſelves believe by their wit, and ſtrength, they can beguile the Tempter.

Thus much for the *Perſon* ſpoken of. Next conſider we what it is that is ſaid of him.

He went downe from Hieruſalem to Iericho and fell amongſt theeves, &c. *Text.*

Firſt, we muſt ſpeake of the termes before we come to other particulars.

[*Hieruſalem.*]

Hieruſalem of old was called *Salem*, *Gen.* 14. 18. Afterwards it was poſſeſſed of the *Iebuſites*, and named *Iebus*. *Iudg.* 19. 10. And ſo from *Iebus* and *Salem* (as ſome ſuppoſe) by the change of a few letters (for the better ſound) came *Ieruſhalem*. Others thinke the former part of the word comes from יָרָה, holy; becauſe *Ieruſalem* is called the *holy City*.

Pet. Martyr. Pererius.

Hierom Mat. 27. 53.

But then there ſhould be a mixture of two ſeverall languages to make up the word: And therfore their opinion is moſt probable who derive it of *yireh*, *he will be ſeene*, *Gen.* 22. And *Shalem*, *Peace*: Thus put together it is *Ieruſhalem*, *the viſion of Peace* (for there peace and concord dwelt.)

Midras in Pſ. 76

Viſio Pacis.

It conſiſted of two Cities; One was called ἀνώτερον, the upper City, the other κατώτερον, the lower towne: to this the Apoſtle alludes, *Galat.* 4. 25. the one ſignifies the *Church Militant*, *Pſalme* 128. 5. The other the *Church Triumphant*, *Revel.* 21. In the Allegory then.

Doct.

Hierusalem is a tipe of Heaven.

Thus it is in ſundry reſpects. First, *Hierusalem* was *high* ſtanding upon hills, and therfore called the navell of the Earth or the middle of the Land. *Iudg.9.37. Ezek.* 38.12. And theſe that come from thence are ſaid to deſcend or come downe when they went to other parts (as this *Samaritane* is ſaid to do:) *Beautifull for ſituation* (ſaith the *Pſalmiſt*) *Pſal.* 48. And thus is *Heaven*: It is a *lofty and high Mountaine*, *Iſay.* 57.15. So high that we may wonder the eye is not wearied before it reacheth it: The faireſt Proſpect, in which all others end; one inch of which hath more beauty in it then the whole Globe of the Earth. And yet that we ſee is but as the outward curtaine of that glorious *Tabernacle*, wherein God himſelfe, and bleſſed Angels reſide, which is conceived to be as far above that we ſee, as that is this Earth.

2. *Hierusalem*, as it was high ſo *holy*. *Math.* 4.5. *Zach.*8.3. *Dan* 9.16. God having choſen it in a ſpeciall manner to put his name there. 2 *Cor.* 7.12. Thus *Heaven*, *Iſay.* 57.15. that is the *Throne of God*, there he ſits, that is his *eternall habitation*, into which *no unholy thing can enter*.

3. *Hierusalem*, was a *ſafe place*, being compaſſed about with a threefold Wall; environed with many mountaines, having a ditch that compaſſed about the Citie digged out of ſtone, wherein an hundred and fifty thouſand men did ſtill continue and abide. And yet *Heaven* is a place of more *ſecurity*; there can no moth nor ruſt come to corrupt it; nor Theefe breake through to ſteale, *Matthew* 6.20. *Iſaias* 32. 18.

4. *Hierusalem*, (according to the notation of the word) was *the viſion of Peace*, there God made known himſelfe, by *Urim* and *Thummim*; there and onely there was the *Temple*, the *Prieſt-hood*, and *Sacrifice*. *Peace was within thoſe Walls* and *Proſperity within theſe* Pala-

Palaces: There it was, where ſilver was of no price, but accounted of as ſtones, and where *Cedars* were as *Sycamore* trees in the *Vale* for abundance: Thus is *Heaven*, there we ſhall ſee God face to face, and have a *perfect viſion of him*, *Quoad capacitatem Creaturæ*, though not *quoad plenitudinem ejus*. Yea this *Viſion* ſhall be the *Viſion of Peace*; thence peace ſhall come *Iſay.* 32. 18. *A Tabernacle that ſhall not be taken downe, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken. Iſay.* 33. 20.

5. *Hieruſalem*, was a *City compact* by reaſon of the bond of love and order amongſt the Citizens. *Pſal.* 122. 3. So in *Heaven*; there ſhall we be all of *one heart, and one minde*: wee ſhall rejoyce in others glory as if it were our owne, and walke all by one rule, and that for ever.

6. Laſtly, *Hieruſalem*, was the *glory of the Earth:* and ſo is *Heaven*; take the Sunne out of the Firmament, what would the Earth be but as a confuſed Chaos to us?

Vſe As *Caleb* and *Joſhua* ſaid to the people concerning the Land of *Canaan*, *Come let us goe up to poſſeſſe it, for it is a good Land and rich Country*: So ſay I of *Heaven*: what good thing on earth, or above it that *Heaven* hath not?

Fulgentius ſeeing *Theodorick* King of *Italy* going in pompe to *Rome* (ſpake thus) how beautifull is the heavenly *Hieruſalem*, when earthly *Rome* ſo glittereth! So thinke thou, and ſpeake thou of *Heaven*, when thou lookeſt upon any earthly thing that doth delight thee; Remember ſtill *Heaven* excels.

David reſolves he will never forget *Hieruſalem*, *but preferre it to his chiefeſt joy. Pſal.* 137. 6. So ſhould we vow, concerning the *new Hieruſalem*; with the *Tribes*, thither ſhould we go up in our ſerious meditations, and having once pitched upon that place of excellency come downe no more: Or if in caſe this fleſh we beare about

with us force our diſcent (as doth our Text) yet how unquiet ſhould we be, till we are let looſe to immortality.

Text.

[*Iericho.*]

Doct.

Aug. Tom. 4. Queſt L 2. Evang c. 19.

A figure of this world and that fitly. It comes of *Iareach*, the Moone, and the world is like the Moone.

Revel. 12, 1.

Firſt, for her *Mutability*: The Moone never lookes upon us with the ſame face; ſtill in her increaſings or decreaſings; now ſhe is in her *Full*, anon in her *Waine*. Secondly, And when ſhe is at the *Fulleſt* ſhe is not without her *Spots*; ſomething we meet with in the world that doth imbitter her ſweeteſt delights unto us. Thirdly, Beſides, all the *Light* the Moone hath is but *Borrowed* from the *Sunne*; no comfort in any thing here to be had, further then it is beſtowed upon us in Chriſt.

Secondly, *Iericho* for *Situation* was low; and low Country ground is wet ground; it was moiſt and watery: ſo is this *World*; low indeed in compariſon of *Heaven*, and hath a wet bottome; every eye is full of teares, ſtill cauſe of lamentation and mourning whilſt here we are.

Thirdly, the *waters of Iericho* were *bitter*, and the *ground barren*. 2 *King*. 2. 19. So this *World*, no content can we find in it, it is but as a dry and barren land, even a *land of famin*, as you read, *Luk*. 15.

Fourthly, *Iericho* was *unkind to Gods ſpies*. *Ioſh*. 2. So is this *World* to *Gods ſervants* his *Embaſſadors*. 2 *Cor*. 6. 4, 5 and 11. 23.

Fifthly, Yet in *Iericho* there was one *Rahab* to entertaine them, and to hide them: So in *this World* God hath ſome to give Gods Servants entertainement.

Sixthly, *Iericho* was execrable and to be deſtroyed: So is this *World*, it is reſerved for fire againſt the laſt day.

Ioſh 6. 17.

Seventh-

Seventhly, in *Iericho some were spared*, even as many as got under the *red Flag*, which was the signe. *Ioſh.* 2. Thus, ſo many as get under *Chriſts colours*, and are ſprinkled with his *bloo* ſhall not periſh. Ioſ. 6. 23, 25. Cap 2. 18.

Eighthly, a heavy curſe lay upon him that ſhould take of the *accurſed thing*, or go to raiſe up the *Walls*, or build the City. So is it with thoſe who do *affect this World*, who indeavour to maintaine it and the works of it, *Iob.* 2. 15, 16. *Iam.* 4 Ioſh 6. 18, 26

Be we then better enformed of the World then we have bin; the *errour* of our *Iudgement* is a cauſe of the *errour* in our *Affections*; queſtionleſſe if we did rightly underſtand what the world is, we would not ſet our affections upon it, ſo eagerly, even as the *Bee* ſets on her *ſting*, with all our might. *Vſe*

You may remember in the *Law*; thoſe *Fiſh* which had fins, and did float aloft, were counted cleane, and might be eaten; but *Eeles* might not be eaten of, they were eſteemed as uncleane. The *Fins* (as ſome of the *Ancient* have thought) ſignified *Faith* and *Hope*. The *Eele* having no *Fins*, ſignified the *Worldling*, who is alwayes grubling in the Earth: How ever (theſe things be applyable, yet) this we reſt aſſured of, *Worldlings* are in Gods eſteeme *Idolaters*, *Col.* 3. With *Achan* they take of the *accurſed thing*, and hide it in their hearts, as he did in his *Tent*; yet they will acknowledge it no more then *Achan* did his *wedge*, but God will diſcover ſuch in the end, as he did that *Achan*. And thus much of the termes.

Now his travaile from *Ieruſalem* to *Iericho* was a more *Remote cauſe* of this his *Miſery*, whence obſerve.

In our travels we are lyable to many perills, *Iudg* 19. 25. 2 *Cor.* 11. 26. Yea to death it ſelfe, 1 *King.* 20. 30. *Gen.* 25. 19. *Doct.*

And this ſhould teach us, firſt to commend our ſelves and others unto Gods protection in our journies, *Gen.* 28. 20, 21, 22. 24. 12. St. *Iames* doth wittily taunt thoſe who *Vſe*

say to *day or to morrow we will goe*, &c. *Iames* 4.13. The *Successe* of our travels depend upon Gods blessing, therefore the godly speake with a limitation, *Si Dominus voluerit, If God will, or if God blesse me*, &c. And his blessing may be expected while we are in our wayes; having a warrantable calling, and right affection in such undertakings; seeking unto him also by *Prayer* and *Invocation* that it may be prosperous. A journy thus undertaken in *Faith* and sanctified by *Prayer* cannot but have good successe: To the neglect hereof we may justly impute those many damages that we suffer from *Theeves* and *robbers* and other crosse accidents which we meet withall in our travels.

Psa. 91.11.

Vse 2. And when we are preserved, let us not forget to give God the praise, he it is to whom we are beholding for preservation, his praise may not be forgotten.

Secondly, we note,

Doct. *That the way from Hierusalem to Iericho is full of dangers.*

This is true in the *History*: For betwixt *Hierusalem* and *Iericho* there was a *Desert*, where passengers were spoyled by *theeves* and *robbers*, and much blood there shed, in which respect it was called *Adomim*, from the store of blood there shed by them. There also was *Zedechias* the King taken by the Captaines of the King of *Babell* when he fled from *Ierusalem*.

Quod interpretatur sanguineum Hier. in epist Paul.

This is true likewise in the *Mystery*; we are never in more danger to be made a prey on then when we descend to *Iericho*, and travell to the World-ward. See *Iob.* 18. 8 1 *Tim.* 6.10. In this way it was that *Esau*, *Achan*, *Gehezi* *Ahab*, *Ananias* and *Saphira*, *Demas* (with many other) have bin spoyled: Some *bound* hand and foot, so as that they could do nothing: Some *gagged*, so that they could neither cry nor call: Thousands mortally *Wounded*, so as that never after they could bee recovered.

Si non descendisset, fortasse in latrones non incidisset, saith S^t. *Aug.*

Vse Which should teach us all, to be very wary how we go

go this way; Read 1 *Ioh*,2.15. A neceſſary exhortation for us, to whom it is as naturall to love the world, as for ſmoake to aſcend; and hence it is that God doth ſo often admoniſh us to take good heed, when we walk that way, *leſt we be enſnared, Deut.*7.25.

Should a *Sayler* ſee a Ship before him caſt away upon ſome Rock, he would ſteere his courſe with the greater care: How many have we known, whoſe love hath bin cool'd, Zeale quenched, *&c.* through the love of this world? How many young ſervants have prooved (through the purſuit of this) irreligious Maſters? Young Saints in ſhew, but Divells in truth? In their former time they have like *Thamar* (King *Davids Daughter*) bin apparrelled in *Virgins roabes*, (*A garment of divers colours*, ſuch as Kings daughters uſe to weare) But in after time, their *garments* have bin torne; (*Charity* rent, *Faith* broake, *Patience* tattered) ſo that as *Abſolon* ſpake to her, his *Siſter*: *Hath Amnon thy brother been with thee*, we may ſay to theſe, hath not the *World* bin with you, *&c.* Alas for us who follow after this world and feare not, when as indeed it is but as the wood and deſert, and the pleaſures therof the buſhes wherin the theife and ſpoyler lyes lurking to make us a prey. 2 Sam.13.18. ver.20.

Queſt. Muſt we have no doings with the world then? May it not be uſed at all nor followed?

Reſp. Surely then we muſt get out of the world (as the *Apoſtle* ſpeaketh) Why hath God placed us here, but to be imployed in it? Our callings neceſſarily require that we ſometimes take a journy towards *Iericho*, as to the *Market-Towne*; where and whence it is, that proviſion for our bodies muſt be made. But (notwithſtanding) we muſt travell as he doth who is to paſſe ſome dangerous road, having a great charge about him.

Firſt, have our *eye* in every corner or croſſe-way: He who travels a dangerous road is very circumſpect, and

wiſely ſuſpitious of every one he meets withall: So ſhould we in following the world; ſtill looking upon theſe things, as ſnares and nets, laid to entrap us: So ſpeaketh St. *Ambroſe*, *There is a ſnare in gold*; *Birdlime in ſilver*; *entangling nets and grins in lands and Lordſhips*: yea this lower *Hemiſphеare* or viſible part of the world (as ſaith an other) is but *the Divels Chesboard*, wherin hardly can our *ſoules moove*, either *backward or forward*, but he ſets out one creature or another to attach us, nor have we any other meanes to avoid his ſubtilty and ſnare, then by *looking up unto the hills from whence commeth our helpe*, *as 2 King. 6. 15.* Pſal. 121. 1.

The Bird when ſhe is affraid, mounteth up to Heaven and ſo eſcapes the net; thus ſhould we doe; *For in vaine is the net ſpread for all that have wings*, *Prov.* 1. 17. They have power to eſcape by flight. Thus *David*, *Pſal.* 25. 15. *Mine eyes are ever towards the Lord, for hee ſhall plucke my feet out of the net.* Learne a new way to eſcape taking.

The ſnare (you know) is laid on Earth, and the wiſeſt courſe would be (as a man would thinke) to have the eye thereabout where we ſuſpect the ſnare is: But (ſaith *David*) *I will looke up*; while we looke up the feet are gathered up the better. *A wiſe mans eyes* (ſaith *Salomon*) *are in his head*, *but a fooles eyes are in every corner of the world*: Let us be as that *wiſe man* and have our *eyes in Chriſt our Head*, and not as the *Foole*, but with the *Sayler*, who though he be upon the Sea, yet lookes more to the Heavens then to the Sea: So do we.

Secondly, he that travels in a dangerous way is carefull to provide himſelfe of weapons, for feare of *Robbers*; a good *Staffe*, or a good *Sword*, or both: So here in this our travell, *Faith* may not be wanting. *David* ſaid of *Goliahs ſword*, *none like to that*, ſo ſay we of this, it is a weapon *offenſive*, *by it we overcome the world*, 1 *Iohn* 5. 4. *and Divell*, 1 *Pet.* 5. 9. *Iames* 4. 1

4.1. It is as a *Piſtoll* againſt a Theife, if our enemies ſee us furniſhed with that they will not haſtily venter on us.

It is alſo *Defenſive*, in which reſpect it is compared to a *Target* or *Shield*. 1 *Theſ.* 5.8. *Epheſ* 6.16. It defends us *from the fiery darts of the evill one.*

It is a *good Staffe* likewiſe to reſt upon. With it (in his hand) St. *Peter could walke upon the Sea*; *we ſtand and are ſtabliſhed by it* (as ſpeaketh the *Apoſtle* to the *Coloſſians.*) Therfore (if we be wiſe) provide we our ſelves of ſuch *weapons*, 2 *Cor.* 10.4.

Thirdly; he that is to travell in ſuch a way will be inquiring after *good Company*: For *Væ ſoli*, *Woe to him that is alone*; good ſociety takes away all tediouſneſſe from a journy: Get we into the company of the *Saints*, delight we in them that excell in vertue, they will helpe thee and aſſiſt thee by their *Prayers*, and examples: Their ſtrength ſhall be imployed for thy good, and thou better inabled to walk Heaven-ward: Two are better than one. (yet better one then a bad companion.) Eccleſ. 4 9.10. Pſ. 16.9.

Fourthly, he that travels ſome dangerous way will not be running into every *by-lane*; they will keep the *beaten road*: the Kings *High way* is held to be the ſafeſt way: So we, while we keepe our ſelves within the compaſſe of our calling (*Generall* or *Particular*) have promiſe of *Protection*, *Pſal.* 91.11. Otherwiſe we are *as a Bird that wandereeth from her neſt*, *Prov.* 27. 8. While it ſits brooding of her eggs, God took order that none ſhould hurt it, but being off, if any kil'd it, it was no offence: So is it with us; *Balaam ſhall meet an Angell* with a *naked Sword*, when he wanders out of *his path*, *Numb.* 22. the *Prophet with a Lyon*, 1 *King.* 13. *Shimei ſhall looſe his life*, when he paſſeth the *bounds* that are ſet him by the King.

If the *Deere*, leape over the pale and will beſtragling into the fields not keeping within the compaſſe of the Parke

Parke, every dog ſhall ſet upon it, to hunt it in again. So the world, Divell, Conſcience, All, ſhall be let looſe againſt us, and a thouſand inconveniences ſhall befall us, to make our paths uncomfortable, to drive us to *Repentance*, and bring us back again. As *God* therfore *hath diſtributed to every man, as the Lord hath called every one, ſo let him walke.*

1 Cor. 7. 17.

Fifthly, he that walketh in a perillous way will travell *betweene Sunne* and *Sunne*. Thus ſhould wee have the light of the Word for what wee doe: Before that *Sunne* riſeth ſtirre not out; nor be you ſeene upon the way after the ſetting of it. *Gods word* muſt be *the light unto our feet, and a lanthorne unto our pathes*; Like the *Cloud* that went before *Iſraell*; ſo muſt it be to us; all our actions are to be ordered and directed by it.

The arrow (you know) is put into the nick by the hand, and ſo ſent to the marke: Gods Word is that hand that muſt ſet us about our workes, So *wee walking according unto rule Peace will bee upon us.*

Gal. 6.

Laſtly, he that is to travell in ſuch a way as is full of danger, will carry his *Purſe* or *Treaſure* cloſe and hide it in ſome ſecret place about him: It is not wiſdome to be boaſting of our *Treaſure*, as *Hezekiah* did, this is but to lay a bait for a villaine, as he did for gold thirſtie *Babell*. It is enough in your journey to make ſhew of a little, not all: There is *Proviſion* for the way; *the full ſacks of Corne* need not be opened, *Gen.* 42 25.

You ſhall heare ſome young women boaſt much of their conception, when in the end it prooves but a tympany to their ſhame: Better, if with old *Elizabeth*, they would hide themſelves five monthes, and be ſure they have (indeed) conceived before they be ſeen abroad. So in things ſpirituall.

Iſay. 39.

Luk. 1. 24.

Theſe are the Directions I commend to you, to obſerve

ſerve when your occaſions require your travell towards *Iericho*, leaſt you become a prey to thoſe, who lye (like *Arabians*) in the way to ſpoyle you. It is not running to Mountaines, nor to Caves; flying from all ſociety and company, (as ſome have done) that will helpe us: For the world is every where, and theives are every where in the world. Poverty is a theife to ſteale away wealth: Sickneſſe is a theife to ſteale away health: Death is a thiefe to ſteale away life: The World it ſelfe is a theife to ſteale away the Word. But thanke we God for that which ſo overcomes us, as that it overcomes the love of the World in us: Our Faith.

[*Theeves*] *Text*

First you ſee here in Scripture language that *A Theefe is a Theefe*; It gives names ſutable to Natures, it *calls not blacke white, nor white blacke, light darkneſſe, nor darkeneſſe light. Iſa.* 5. 20. *Doct.*

Such (then) as caſt a varniſh upon ſin and ſinners; calling proud ones neat and handſome, Drunkards Goodfellows, *&c.* have not learnt of Scripture to ſpeake rightly; who in theſe daies dares call a ſpade a ſpade? Yet you ſee Scripture dares and doth. *Vſe* 1.

And for thee who by fraudulent and deceitfull dealing getteſt what is another man's, though man dare not name thee, yet know (as ſometimes *Luther* told one that perſwaded him to recant) God hath named thee, and branded thee for a Theife. *Vſe* 2.

Theives] *There is* (then you ſee) *a combination amongſt them*; there are many of them, not one alone, *Pro.* 1. 10, 11 *hand joynes in hand*, and heart in heart. *Pro.* 11. 21. *Doct.*

They are of a like affection and diſpoſition: Now it is ſinne (ſaith *Salomon*) that makes fooles to agree, *Pro.* 14 9. *Reaſon.*

Shall not we then bind our hearts together in the Communion of Saints? Surely all our united forces will *Vſe*

will be little enough to make head againſt the league of cruell ones.

It was a good ſpeech of *Iudah* unto *Simeon* his brother, *Come up with me unto my lot, that we may fight againſt the Canaanites, and I will alſo goe up with thee into thy lot, So Simeon went up.* Thus ſhould good Chriſtians joyne hands and hearts and purſes againſt the common adverſary. Iud. 1. 3.

But alas! For our diviſions which cauſe great thoughts of heart; whilſt Drunkards hang upon a ſtring; Swearers ſhake hands; Theives are ſworne brethren; we that profeſſe better things ſhrinke one from another, which is our ſin and ſhame.

Theeves] you may eaſily collect then hence,

Doct. *That Theeves were abroad many a day agone as well as now.* *Iudg.* 18. 17,24. *Iob.* 1. *Ier.* 3. 2. *Hab.* 1. 6. *Mat.* 27. 38. and that *Theeves* are yet abroad needs no proofe. I might ſend you to High-wayes, Faires, Markets, Shops, *&c.* If you doubt hereof: For further confirmation forget not the precept, *Exo.* 20 15. which being *morall* ſhewes, that as there hath bin, ſo ſtill there will be, uſe thereof.

Vſe 1. It ſhould admoniſh us not to judge too hardly of our lawes, as if they were *Dracoes*, exceeding *Moſes Iudicialls* in puniſhing *Theft* with *Death*; In former times there was required but reſtitution *foure* for one or *five* for one at moſt. But that judiciall Law did belong to the regiment of the Jewes, and bindeth not the Magiſtrate now: For *creſcentibus delictis exaſperantur pœnæ*, whence it was that even amongſt the Jewes in after times the Judge awarded reſtitution in a greater proportion than foure fold: Now under the Goſpell, theft is a greater ſin, than under the Law (like *Runnet* the older it is, the ſtronger it is) and the neceſſity of ſo ſharpe a remedy is greater amongſt us (generally) than it was amongſt them: So that *a Theefe at Gallowes looking through a halter is none of the worſt ſights in a Country.* Exod. 22. 1. *Vſe* 2. Pro. 6. 30. *Lyra.*

But

But who are these *Theives*, or what did they? See in the Text, *They strippe the poore traveller of his rayment, they sorely wound him, and leave him halfe dead.*

First we may inferre,

Who spoyle others of their goods and take what they have no right unto, are Theeves. *Exod.* 20. 15. *Prov.* 12. 27. and 21. 6, 7. *Mich.* 2. 2. *Luk.* 3. 14. *Ephes.* 4. 28. *Doct.*

So is *Theft* defined, to be the unlawfull usurpation of another mans goods against his will; and therfore unlawfull, because the owner was unwilling: And it is committed either in *Ablato* or in *Deposito*.

If another take from mee, what belongeth to me, this is *Theft*, whither it be done without my knowledge, by *fraud* and close *consenage*, or with my privity (but against my consent) as by *violence* and *oppression*: Or with any consent in part, as in the exaction of covenanted interest from distressed debters.

If another with-held from me what is committed to his trust for my use and benefit, this is no better, *Exod.* 22. 12. *Levit* 6. 2.

Let us beware of all unjust practises, if we would not be counted *Theeves*, 1 *Thes.* 4. 6. There are *Nimrods, mighty hunters* of the Earth, who when they oppresse, *have their helpe at the gate* in the place of Judicature, and dare stare the *Law* in the face, who come like *Elies* sons with their *flesh-hooke in their hands*, and say, *give it me, if thou wilt not I will have it.* The *Theefe* steales (saith *Salomon*) *to satisfie his hunger*, but these can plead in themselves no necessity, for they are *great men, Isay.* 1. 23. *Hos.* 4. 18 nor is there any superfluity in those they rob, for they rob the poore. *Vse* 1 Sam. 2. Pro. 6. 30.

Believe it all *Theives* are not *High-way-Cutters*; there are more *Theeves* than those who scowre the plains: There is a kind of *Theife* who hath a house, and that of his owne in which he dwels: *In domum furis*, the flying

flying roule ſhall enter, *Zach.* 5.4. and commonly it is one of the faireſt and ſtatelieſt, being built with bloud: Thoſe that lye in itinerant ambuſhments ſhall in compariſon of theſe be counted as no *Theeves*. Theſe be poore ſhallow *theeves*, ſoone taken and clapt up in chains of yron, when the other walke (like *Aldermen*) in chains of Gold. Theſe great *Theeves* are a terrour unto little ones.

A poore *Sea-Captaine* being brought before *Alexander* for *Piracie*, thus confeſſed his fault: *Indeed I am a Pirat, becauſe I robbed ſome poore Fiſhermen in a Cock-boate, but if I had ſcowred the Seas as thou haſt done, and ſpoyled all the world with a Navie, I had beene no Pirat, I had beene an Emperour.* Thus ſome Malefactors dye for ſome petty *theeveries*, but if they had robbed the Church by *Simony*, or *Sacrilege*, or the *Common-wealth* by ingroſſings or inhauncings: The *City* by diminiſhing quantities, corrupting qualities, taking advantages, ſharking *Sophiſtications*: The *Countrey* by racking rents, encloſing Commons, they might have bin *Senators*, *Juſtices*, *Gentlemen*, and eſcaped the Gallows. As pertly and ſtately as many beare their heads, if they were ſtripped of that pompe, wherwith injuſtice hath cloathed them, they would be inforced to begge their bread in the World, and ſcarce find any to be bound for their truth and honeſty.

To conclude, the univerſall practiſes of injuſtice makes me become a ſuiter to you all of what rank ſoever, that you would not diſdain the commendation of being *no theeves*: For may I not ſay in the *Prophets* ſenſe, *All men are lyers*, ſo *All men are theeves*? The *Oppreſſor* hath a *theeviſh hand*: The *Covetous* hath a *theeviſh eye*: The *Slanderer* hath a *theeviſh tongue*: The *Drunkard* hath a *theeviſh throat*: The *Harlot* hath a *theeviſh lip*: The *Flatterer* hath a *theeviſh knee*: Every *Sinner* hath a *theeviſh heart*. Do not hold it impoſſible

ble for you to diſcover and attach a *theefe* in your own boſoms: Examine thy corrupt luſts within thee narrowly; thou wilt find thou haſt had a *theefe* at bed and board, arraign it, condemne it, puniſh it with an impartiall execution.

Next we may gather from this poore mans loſſe, *Doct.*

That the things of this life are tranſitory, and ſubject to innumerable caſualties: See *Mat.* 6.19. *Moth may eat them; Ruſt may conſume them; theeves may rob us of them:* To day we may be (with *Iob*) the *richeſt* in all *the Eaſt*, and to morrow *the pooreſt*, being left as *naked* as he was *borne*: In regard of which the *Apoſtle* calleth them, *Divitias incertas, uncertaine riches*, and the *Wiſeman*, *the riches of vanity*; becauſe they are continually ready to vaniſh and come to nothing. 1 Tim. 6.17. Pro. 13.11.

Such are to be reprooved as judge otherwiſe; dreaming of certainties and perpetuities, *Their houſes ſhall continue for ever, and their dwelling places to all generations*; but how ſoon doth the *wheele* turne downe *Prince* and up *Peaſant*, down *Rich man*, up *Poore man*; down *wiſe man*, up *foole*? *Adonibezeke*, *Nebuchadnezer*, *Haman*, *Belſhazzar*, *Acham*, *Naboath*, *Iob*, *Herod*, with many more might be called in as witneſſes. What can we caſt our eyes on, that is not taken with a Palſy (as it were) ſo ſhaking as that the joynts cannot hold together; one mans inheritance ſhakes into another mans purchaſe, from them that have riches to them that are covetous; ſtill there is a continuall ſhaking, much wealth is eſcheated for want of heirs; much is confiſcated for ſome offences; much is rioted and made away by unthrifts; and much is taken from us by the violence of wicked ones. At the beſt eſtate *all is vanity*, and at the worſt *vexation*. Could we injoy our wealth ſo long as we enjoy our life, yet that were uncertain: For *what is our life, but a dreame, a ſhadow, a vapour, a thing of nothing?* With life all goes: *Vſe* 1. Pſal. 49.11.

goes: Body and goods are both in a bottome, and caſt away together, *Pſal.*49.17. But of the two life is of the longer continuance (oftentimes;) that is as the Tree, Riches as the leaves or fruit; the leaves will fall, the fruit is plucked off, when the Tree ſtands ſtill: Every *theefe* takes not our lives that takes our purſes; nor are there ſo many wayes in our pænall laws to forfeit our lives as our goods.

Dyoniſius the ſecond was Lord of foure hundred ſhips, had an army of an hundred thouſand foot-men, and nine thouſand horſmen, he had beſides the richeſt *Magazine* of any *Prince* in the world; yet he lived to ſee himſelf diſ-throned; his Sons cruelly butchered; his daughters, firſt raviſhed, and then maſſacred, and all his Allyes deſtroyed.

Gelener, that potent King of the *Vandals*, was ſo low brought, that he intreated his friend to ſend him a *harpe*, a *ſponge*, and a *loafe of bread*; the one to make him merry; the other to dry up his teares, and the laſt to ſatisfie his hunger.

Bellizarius a great Captaine of the *Goths*, ſoone after his victory ſitts begging by the way, of the paſſenger, for one halfe penny. To come nearer home, not fewer then nine Kings in our owne Iſland have begun their Glory in a Throne, and ended it in a Cell.

Vſe 2. If than we make this world our center, how mooveable and uncertaine are our hopes? Wherfore be exhorted not to ſet our affections on theſe things, *But lay up treaſure in Heaven, where no theeſe can come. Mat.* 6.20. It is a vaine thing, to reſt upon that which is ſo vain; being ſubject to ruſt, ſubject to fire, ſubject to man, ſubject to time.

That was never perfectly good which might be loſt, of this nature you ſee riches are. Alas ſilly things that they ſhould have one dramme of our confidence: Let *God* be our confidence, ſo, though we looſe *divitias Dei*,

Dei, yet we ſhall never looſe, *Deum divitiarum*.

Theſe things being then (as you ſee they are) uncertaine and apt to run away as a *wheele*, let us be like a *wheele* too: The *wheele* (ſaith S. *Hilary*) though it roale upon the Earth, yet it hath its greateſt part from the Earth: So ſhould we have our converſations in Heaven, though we are here below. And when it doth fall out that we ſuffer any looſſe in theſe earthly things, never lay it much to heart, but know that then the world hath ſhewed it ſelfe to be like it ſelfe, and that God as a wiſe captaine hath rid thee of ſome luggage, that thou mayeſt purſue thine enemies the better, and mind Heaven the more, give *God the thanks*, *Iob* 1.21.

This was not all that this poore *Travellour* ſuffered from the hands of *Theeves*; For beſides this, *They ſtripped him*] They alſo ſorely wounded him even neare to death, So that hence wee learne.

Who are unrighteous are alſo bloody, 1 *King*. 21. *Mich*. 3.2 *Zeph*. 3.3. *Hoſ*. 4.4 *Pſ*. 10.10. & 144. *Doct.*

Hence is it (as ſay the Learned in our *Lawes*) that *Theeves* are called *Fellons* of our ancient word *Fell* or *Fierce*, becauſe they commit their *theevery* with a cruell and miſchievous mind. Sure I am that the *Theefe* breaketh the ſixt *Commandement* in breaking of the eight; for when he taketh away his *Neighbours goods*, he taketh away his *Life*, and therfore their goods are called their life, *Luk*. 8.43. *She ſpent upon the Phyſitions all her goods*, in the *Greeke* it is called, ὅλον τὸν βίον, *omnem vitam*, *her whole life*, called ſo becauſe they were the meanes to maintain her life.

Learne hence to bewaile the *Fall* of man, who by it is become a *Beaſt*, nay *Divell* unto his like. *Beares* agree with *Beares*, *Tigers* with *Tigers*, they will not make a prey of their own kind, but ſeeme to condole the miſery of their own nature. But man ſeeketh *Vſe*.

Homo hominis Dæmon.

keth the ruin, and destruction of man, like himself; yea taketh pleasure and delight in the project, when it is effected: Such *Men-beasts there are at Ephesus*, yea every where to be found, who if they spare the life, shed no bloud, &c. though they prey on the goods and carry away all that is portable, than *facilis jactura*, it is but an easie losse, *Judg.* 18. 24. As a *Captaine* sometimes told a *Traveller*, who complained that his *Souldiers* had rob'd him and left him nothing but his cloathes, had they (said he) bin my *Souldiers* they would not have left thee cloathes upon thy backe, nor life in thy body, for they seldome rob'd but they killed: so is it with these.

1 Cor. 15. 32.

Vse 2.

Yea so desperate are some, as that they do not only steale and kill; but likewise *deflowre Virgins*, *ravish Matrones*, commit *Adulteries*, and so bind three transgressions together, breaking at once three of Gods divine precepts; *The damnation of such sleepes not.*

It may admonish us to be wary of all unrighteous persons, let them pretend love, make shew of friendship; yet being *Theeves* they seeke to draw you into some by-path, that they may the better have their wills of you: It shall be your wisdome not to trust them. True *Religion* is the band that ties us fast, as to God, so one unto another; where that is not, hard measure may be expected.

Mystery.

These *Observations* the *History* affords, the *Mystery* is as fruitfull, which teacheth us

Doct.

First, *Divels are the Theeves*, See *Mat.* 13. 19. *Mark.* 4 15. *Luk.* 8. 12.

Reason.

They seek to get that which is not theirs, the soule is Gods, and for that they especially seeke to spoyle.

2.

2 Cor. 11. 14.

They have many names (like *Theeves*) and *Protew*-like, they turne themselves into all formes and shapes to hurt, they love not to be known by their

own

owne names; nor ſeene in their own colours: Sometimes indeed they rob without a *vizard*; with an open and high hand he commits his *robbery* and that both by *Sea* and *Land*, *Rev.* 12. 12. Thus they come like *Nimrod*, that *cruell hunter or oppreſſor*, *Gen.* 10. 8. and by their ſtrong temptations, horrible apparitions, put on to helliſh impieties, and cauſeth us to run into deſperate courſes.

But moſt commonly they caſt a cloake (as it were) upon their *Theft*, and come diſguiſed: Sometimes like a *Divine*, the *Theefe* comes with a *Pſalter* in his hand, colouring his *Theft* under pretence of *Religion*, *Mat.* 4. 6. So thoſe who brought *Cattell* and *Doves* to the *Temple to be ſold*, and there changed their monies, pretending it was a furtherance to Gods ſervice, (the people having *Sacrifices* ready at hand;) but this was *theft*, *Math.* 21. 13. Sometimes they come like *Lawyers* and take away mens goods *per συκοφαντιαν* by forged cavillations, as did *Zacheus* the *Publican*. *Luk.* 19 9. who juſtified his action by *Statute*, and if any did ſpeak againſt him, he was ready to accuſe them to be wrongers of the Law.

Sometimes they come like a *Merchant* in his *ruffe* and ſtake downe, *hac dabo*, ready mony, *Mat.* 4. 9. *Mat.* 26. 15. But theſe are *Canaanites*, and the ballance of deceit is in their hands, *Hoſ.* 12. 7. They have a weight and a weight. Now God is all mercy, than he is all juſtice; they ſell by one meaſure to a wicked man, and by another to the godly.

Sometimes they come like one of the family of love, and rob with a demure countenance, as did *Iudas*, *what needeth this waſte*, why was it not ſold for ſo much and bin given to the *Poore*, *But this he ſaid not for that he cared for the poore, but becauſe he was a theefe and had the bagge and bore what was put therein*, *Math.* 12 5, 6.

Sometimes they ſeeme to be like *Iuglers* and with falſe

dice, couzen men of their monies, which the *Apostle* alludes unto, *Ephes.* 4. 14. *Be not carried away with every wind of Doctrine ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, with such sleights as men use at Dice*: with extenuations mittigations, qualifications, distinctions, they cast a false dice at every throw.

Sometimes they rob like a broken *Tradesman* in withholding that, which he hath been betrusted with: they have taken up for a day, or two, or for an houre: The Hand, Eye, Eare, or Heart, and promised payment without faile, but what they get they keep till *Chancery* doe relieve us after a long suite (as in *Davids* case:) It is not possible to discover all the devices of these *Theeves*.

3. They compasse the Earth about like *Theeves*, *Iob* 1 7. and they have many secret haunts: Sometimes they lye lurking in the Church, and sometimes in the Market: Sometimes at the bed and sometimes at the boord: what *Saul* spake of *David* we may say of these, *They are subtill*, 1 *Sam.* 23. 23. Sometimes they creepe into the Eare and lye there lurking to rob us of our *Religion*: Sometimes they get into the Eye seeking to spoyle us of our Chastity; They sometimes breake into the heart of the proud, covetous, malicious, and wait their time for a booty: Sometimes they lye lurking in the mouthes and under the lips of our friends to doe us a mischiefe. They are sly, cunning *Theeves*; no *Bares* nor *Barricadoes* can keep them out. It is not the Monks cell nor the *Anchoretes* wall, that will do it; *Paradise* it selfe could not, and if that place were not exempt what place (think we) can be?

4. As they creepe into all places; so into all actions; *In the way wherein I walked they have privily laid a snare for me*, said *David*, *Psalm.* 142. 3. Snares of *Temptation*, Ambushes of *Destruction* are prepared by these crafty enemies of ours, to surprice and take us in every calling; in every action; in every materiall;

materiall; *In cibo, in potu, in vultu, in veſte*, as ſaith St. *Auſtin*.

----Cui nomina mille,
mille nocendi artes----

This being ſo how comes it to paſſe that we take ſuch delight in the company of theſe? What *traveller* lighting into the company of a ſuſpected perſon doth not ſoone ſhake him off? Better is a blank than an ill filling. Or what wiſe man would invite a *Theefe* to come unto his houſe, and being come would make him the beſt cheare, ſhew him the beſt roome, lay him in the beſt bed, *&c.* when he is told for certain that he meanes to ſpoyle him? And yet this entertainment hath Satan from us, when no *Theefe* ſo miſchievous as he: What *Theefe* but leaves ſomething behind him? *Some gleaning grapes ſhall remaine* (as the *Prophet* ſhews, *Ier.*49.9.) They *ſteale but till they have enough*, but this *Theefe* carries all away that good is: Not a member of the body, not a power of the ſoul, not a good inſtruction in the head, not a good motion in the heart, but he ſteales away, *Mat.*13.4. *Vſe*

Other *theeves* may be melted with teares and overcome with perſwaſions and intreaties; but Satan will not, he derides us when we mourne, laughes at us when we have loſt all *Mat.*27 4.

Other *theeves* do not ever kill when they ſpoyle; though they take the goods, yet they often ſpare the life: But this *Theefe hunts after the life*, yea *the pretious ſoule of man*, that is it *hee ſeeketh to devoure*, 1 *Pet.* 5. 8.

Other *theeves* do many times reſtore what they have taken: But what this *Theefe* ſteales is irrecoverable, never doth he reſtore any part of his booty, unleſſe it be reſcued by an high hand. Indeed if we follow with *Hue* and *Cry*, go to God, deſire his aſſiſtance, confeſſe their loſſes, raiſe the country, deſire all to ſend their helpe in Prayer, there is then no doubt but we ſhall re-

cover what is loſt, elſe not.

Next obſerve there was (not one alone, but) many of them; they were the hands of *Theeves* this man fell into. So than conclude we,

Doct. *The number of Divels are many.* *Ephe.*6.12. *Luk.*8.2, 30 *Revel.*12.7.

Object. But in Scripture mention is often made but of one, as, 1 *Pet.*5.8.

Reſpon. That is, 1. In regard of mind and will; they are not divided amongſt themſelves, for then they could not ſtand.

2. There is one who is the *head and principall amongſt them*; but notwithſtanding they are many in number, though how many cannot be determined; but we may pionſly thinke that there are more *Divels* in the Aire than there are men (at one time) upon the Earth; for who is free from them at any time? Some *Divell* or other is at hand to ſollicit man to ſin; beſides ſome one man may have a *Legion of Divels*, that is, ſix thouſand, ſix hundred ſixty ſix in him at one time, as we read in the Goſpell.

Vſe Seeing than that the world is ſo full of theſe *Theeves*; let us not be careleſſe. *Eliſhaes* ſervant when his eyes were opened, ſaw troopes of ſpirituall Souldiers, which before he diſcerned not. If the eyes of our ſoules were once inlightened by ſupernaturall knowledge, and the cleare beames of Faith, we ſhould as plainly diſcerne the inviſible powers of wickedneſſe, as now our bodily eyes ſee Earth or Heaven; but carnall eyes cannot diſcern ſpirituall objects, which is the reaſon why many being in the midſt of theſe *Theeves*, ſee no worſe than themſelves, and think no danger neare.

Vſe 2. And bleſſe we God for our daily preſervation in the midſt of our enemies, *Pſal.*23. For as he that hates *Iſraell neither ſlumbers nor ſleepes*, no more doth he that *keepes Iſraell*.

Plutarch tells us how that *Philip* King of *Macedon* having ſlept ſoundly, and awaking, ſpying *Antipater* by him,

him,uſed theſe words; *No marvell I ſlept ſo ſoundly ſeeing Antipater was by and watched*: how much more cauſe have we to ſay this,after every nights preſervation and reſt,and give God the glory.

And fell among Theeves.] *Text*

We might obſerve hence, *that Sin is a fall*: So we have taken up the true terme and call *Adams* ſin his fall, and that aptly: For it fowles us like a fall, it bruiſeth us like a fall, it brings us down like a fall: But this I paſſe,and obſerve further *Doct.*

By falling into the hands of Satan wee became ſpoyled, 2 *Cor.*4.4. *He was a murtherer from the beginning*, *Ioh.*8.44. *He ſeduced Eue*, 2 *Cor.*11. 3. He provoked *David to number the people*, 1 *Chron.* 21.1. was *alying ſpirit in the mouth of Ahabs Prophets* to ſeduce him, 1 *King.* 22. 21. Stirred up *Iudas to betray his Maſter*, *Luk.* 22. 3. *Ananias* and *Saphira to lye to the Holy Ghoſt* *Act.*5.3. *Elimas* to hinder *Sergius Paulus his converſion*, *Acts.* 13. Not any robbery but he is the *Theefe*. *Doct.*

But every man that is tempted, is tempted of his own luſt, *Iam.*1.14. *Object.*

The *Divell* gives the firſt moove and riſe to ſin; we perfect it: He is the Father, our hearts the mother; he begets, we conceive; he ſtrikes fire, we bring tinder: Did we not joyne with him, nothing could be done, he having no inforcing might, though a perſwading ſleight, in working on the will. Still he hath a hand,and no ſmal one in the robbing and ſpoyling of us. *Reſp.*

Watch therefore and pray that ye enter not into temptation, *Math.* 26. 41. God hath an over-ruling hand, He can put a hooke into this *Senacheribs* noſe, and a bridle unto his lips: His power is a limited power: God knowes how to deliver us out of his *temptations*; as alſo how to preſerve and keep us from his wiles. Should the Lord leave us into the hands of theſe ſpoylers, our caſe *Vſe*

2 King. 19. 28

1 Pet. 2. 9.

Plal,124. were miserable. *Blessed be the Lord who hath not given us over as a prey unto their teeth, the snare is broken and we are escaped.*

The *Particulars* wherin this mans *misery* did consist, were two: First, *the evill of losse*, next *the evill of sence*. For the first, *He was stripped of his rayment by these Theeves.*

Doct. Mystically; *The Image of God consisting of Righteousnesse and true holinesse is the Garment.* So it is compared, *Iob.29 14. Ps.45. Ezek.16.10. Isay.61.10. Math.22. Col.3.12. Rev 6.9 & 12.1.*

For, first, *it covered* us as doth a *Garment*, from top to toe, no part was *left naked.*

Secondly, *it adorned* us as doth a garment: *Mordecai* did not shine more in his *kingly roabes before the people*, than we before men and Angels in it.

Vse 1. Affect we cloathing? See here is a *Garment* to be affected. It is fit for *all Seasons*; not too hot for Summer, nor too cold for Winter (as *Dyonisius* sometimes said scoffingly the rich *garments* of his *gods* were.)

It is fit for *all persons*, old, young, men, women, and children, 1 *Ioh.2.11,12,13.*

It is a *profitable Garment*, the longer you weare it the fresher and fairer it waxeth, and every day more and more in fashion.

Lastly, it is a *comely Garment*, no garment adorns like this: Other garments (which we take up in Pride) are nothing els but what the worme hath before in scorne egested. And to valew ones selfe by these, is as if the *Daw* should valew it selfe by its Coxcombe, or a foole by his gaudie Coat. But this *Garment* doth honour us, and procure us esteeme, both in the eyes of God and men, 1. *Pet.3.4.*

O than get this *Garment*; and as men are seene and knowne by their apparell, so bee you by this, and as they seeke to get credit by their *Garments.* So doe you by it,

Pagans

Pagans over-guilded their blockes and ſtocks, that they might be worſhipped; and many garniſh their bodies for the ſame end; But all ſuch proud dreſſes, are like *Democritus* his brazen ſhield ſet up againſt the Sun, onely to dazle the eyes of the beholder; in the meane time no care is taken for the obtaining of this Roabe: ſo many dreſſes ſom have for the head; ſo many ſuits for the back; but not one grace for the heart: how miſerable is the condition of ſuch?

As for thoſe who have this garment on their ſoules; let them honour it as the Philoſopher did his borrowed courtly roabes, which in the preſence of the Emperour on a ſolemne day he often kiſſed, telling them who asked him the reaſon, *Honoro honorantem*, I honour that which honoured mee. *Nam quod virtus non potuit, veſtitus obtinuit*, my vertue could not procure me admittance into the Princely preſence, this borrowed garment did it; we are too ragged and beggarly of our ſelves to be let into the glorious Court of Heaven, but being cloathed with this garment we ſhall be let in with eaſe. But we come to the next point, *viz.*

Through mans fall hee loſt his raiment. The Image of God (conſiſting of Righteouſneſſe and true holineſſe) he was ſtripped of, *Eccleſ.*7.29. *Rom.*3.23,24. *Doct.*

Queſt. Is all gone then, is there no ragge remaining on his backe?

Reſp. Not ſo much as will hide his nakedneſſe, or keepe off weather: Something remaines and is eſcaped (like that one ſervant of *Iob*) to bring the newes of his fall: A dead child hath ſome little reſemblance of the living Father, ſuch is that left in us.

Take we notice hence of our naturall miſery: For firſt being without this garment, *wee are naked*, as *Iſrael* is ſaid to be, *Exod.*32.25. Not as *Paul* ſpeakes of himſelfe, 2 *Cor.* 11. 27. Corporally; but ſpiritually; lying open to all GOD's plagues, Corporall, Spirituall, Eternall. *Vſe* 1. Deut.28.21,23

Secondly,

Secondly, we are *deformed*, and moſt uncomely, See *Ezek.* 16.6. *Revel.* 3.17. our deformity is not from without, but from within eſpecially, that which comes from thence defiles a man.

2 Sam. 10.4. You reade what a diſgrace *Hanun* put upon *Davids* ſervants, ſhaving of one halfe of their beards, and cutting off their garments in the middle, even to their buttocks. A farre greater ſhame hath Satan put upon us; O that it might worke on us as it did on them; and that we would uſe this world as they did the boarders of that *Iericho*; ſtay here, but for neceſſity till our beards be growne, and we have againe recovered our former honour.

Eſter 7.4. *Queſt.* But is this all? *Reſp.* If no more, yet (as *Eſter* ſaid unto the King concerning *Haman*) the enemy cannot countervaile our dammage: But this is not all: for the Text ſhewes the Evill of ſenſe was added to the Evill of loſſe, *He was ſorely wounded*. So then

Doct. *Every naturall man is a wounded man.*

Caſt your eye upon what part you pleaſe, you can ſee nothing but wounds and bruiſes, *Iſay* 1.5.

His *minde* that is *blinde*, *Ier.* 10.14. & 51.17 *Epheſ.* 5.8. *Vaine*, *Pro.* 14.12. *Epheſ.* 4.17. 1 *Cor.* 1.21. *Foolish*, *Tit.* 3.3. *Eſay* 29.13. *Iob* 11.12.

His *Will rebellious* and *averſe*, *Revel.* 8.7. & 7.14. & 6.19. *Mat.* 23.37. *Ier.* 18.12. & 44.16,17.

His *Memory* marvellous *weake* and *feeble*, *Luke* 24.6, 7,8. *Heb.* 13.2. 2 *Pet.* 3.5.

His *Conſcience* that is *benummed*, *Epheſ.* 4.19. *Heb.* 9.14. *Gen.* 10.15. *Turmoiled*, *Iohn* 8.9. 1 *Iohn* 3.20. *Acts* 2.37. & 24.26. *Impure*, *Tit.* 1.15. *Heb.* 10.22. *Superſtitious* and *erronious*, *Marke* 10.19,20. *Luke* 18.12. *Mat.* 15.2,3. *Iohn* 16.2.

His *Affections* are *unruly* and *diſordered*, they ſtand quite croſſe, and contrary unto God, *Gal.* 15.24. *Rom.* 10.2. 1 *King.* 22.8. & 21.4. *Iames* 4.12.

His *outward members* are all inſtruments of ſin, *Rom.* 6.13,19. & 3.13. *Pſal.* 51.4. 2 *Pet.* 2.24.

In

In *Noahs* flood no part of the earth was uncovered; ſo here, no part, nor power of ſoule, nor body, is unwounded, *Gen.*6.5. And as wounds ſend forth nothing but filth and corruption, ſo man by nature, the filth and foame of uncleaneneſſe. *Totum eſt pro vulnere corpus. Lucan.*

We may well admire, and bewaile the ſecurity of ſuch as can ſit downe and reſt contented with ſo wretched a condition: did we heare tell of one halfe wounded but in halfe ſo many parts as we are, we could not but pitie him; we would ſeek out to helpe him what lay in us; *Woe is mee* (ſaith Saint *Auſtin*) *wretch that I am, ſo often wounded; for that thou art the Salve, and I am yet without thee: woe is mee wretch, ſo often dead; for that thou art the life, and I am without thee, &c.* But a deceived heart hath beguiled us; the corruption of our wounds breaks forth in divers places, *Mat.*15 19. Atheiſme in one, Adultery in an other, *&c.* yet who laies this to heart? nay who boaſts not (before God and man) of his owne foundeſſe? *Vſe* 1.

Secondly, if every naturall man be a wounded man, then do but conceive what an *Hoſpitall* this world is, wherein we live. All of us are wounded and diſeaſed; the ſent and ſavour that proceeds from our corrupted ſoares is moſt loathſome: This might imbitter the love of this world unto us. *Vſe* 2.

Seeke we out for helpe. *Ob.* But every wound is mortall? *Reſp.* True, and yet not paſt Chriſts cure. *Queſt.* What muſt be done? *Reſp.* As the *Iſraelites* being ſtung with fiery Serpents, looked up unto the brazen Serpent and were healed; ſo ſhould we. *John* 3. 14. Come to Chriſt, diſcover thy wounds, be willing to make them naked, cry out with *David, My wounds ſtinke and are corrupt.* And feare not but in due time thou ſhalt have health and helpe. *Vſe* 3.

And departed.] *Text.*

Satan having wounded and ſpoiled man ſo leaves him, hee departs from him and lets him lie, (that is our Obſervation.) *Doct.*

Expect

Vſe 1. Expect we therefore no better dealing at his hands: As he deales by witches, ſo by every other ſinner, when he hath brought them to the gallowes, then he runs away laughing at the ſport: God indeed *caſteth downe*, but withall *hee raiſeth up*, *Hoſ* 6.1. The divell hee caſteth downe, and leaves us in the ſudds, *Mat.* 27.4.

Vſe 2. Beware we of ſuch dealing; you that have drawne others into evill courſes, ſeeke to bring them out againe by true repentance, otherwiſe as the divell doth, ſo do you, herein you are too like him.

Rhem. in loc. But how leave they him? The Text ſhewes [*halfe dead.*] The Papiſts hence inferre Free-will, and heavenly life left in man, ſince his fall, whereby he hath ability to diſpoſe himſelfe towards his owne converſion. We may grant them thus much,

Doct. *Man is not by his fall ſo wounded as that he is wholy dead, there is ſtill ſome portion of life remaining in him ſince his fall.* What it is, and wherein it conſiſts, is now to be conſidered.

Firſt, conſider man *Philoſophically*, in *genere Entis*, in regard of his naturall abilities and endowments, (as *Theophilact* and Saint *Auſtin* do in this place) ſo there is life remaining. He hath ſtill an *Immortall ſoule*, endued with *Underſtanding*, *Will*, *Conſcience*, *Memory*, *Affections*; Capeable of divine objects; he ſtill hath apprehenſions and operations ſuteable to his nature, being able to Compare, Connect, Diſcourſe, Deduct, *&c.* the Image of God in him is not wholy loſt.

Conſider man in a *Civill* ſenſe, *Politically*, as he is a member of the Common-wealth; ſo he is ſtill endued with many excellent vertues; he can go, ride, buy, ſell, plant, build, *&c.* *Acts* 5.4. *Was it not in thy power? &c.*

Conſider man in a *Spirituall* ſenſe, *Theologically*, or as he is to be taken in Divinity, ſo he is not halfe dead (as here) but wholy dead, *Coloſ.* 2.13. *Epheſ.* 2.5. Nor are we dead in ſome one ſin, but dead in many ſins; the ſoule having bled to death (as it were at every joynt) being deprived

of

of all actuall goodneſſe and wholy unable to recover himſelf out of this miſery.

The *Ferus* on *Matt.* 7. 16, 17. without Gods aſſiſtance mans underſtanding cannot know good, nor his will chooſe good: By which good (he ſaith) he meaneth not *morall* nor *humane* good, but the chiefe and the *eternall good*, which cannot be knowne and choſen without the *Revelation of divine light*; which ſpeech (with other ſuch like) *Dominicus Soto* (*in lib. Annot in Ferum*) condemns, as favouring too much *Lutheraniſme*.

Vſe 1. It may admoniſh us not to think above what is fit, as concerning mans nature; that there is either *leſſe* life or *more* in it, then indeed there is. The *Papiſt* and their followers too much advance it, and many of us too much debaſe it, while we conceit our ſelves ſo wounded as that there is no life at all remaining. True it is, we have no power to do any gracious acts, as of our ſelves; yet we have power to apply our ſelves unto the Miniſtery; to heare what is delivered; to apply our underſtanding to that we heare; to conſult, to compare that which is delivered with the Scriptures; which things a ſtock, or ſtone cannot do. So that it is an erronious and a falſe conceit to judge of man as of a block in the worke of his converſion: For though man concurre not to the working of his own Salvation as a cauſe, or agent; yet he may and muſt concurre as a Subject. God only worketh that which is good in man, yet man of himſelfe hath a *generall power* to will and work: So that God worketh not without man, but in man, and by man as his Inſtrument, which receiveth the whole activity in *good things* from the firſt moover. The naturall power of willing and thinking is ours, the goodneſſe and holineſſe is Gods.

Velle credere eſt gratiæ, ſed poſſe credere eſt naturæ. Aug.

Opus pium quatenus opus a libero Arbitrio eſt, tantum quatenus pium a ſola gratia eſt. Bellar. *lib.* 6. *de gratia. Aug. Cont. Pelag. Act.* 3.

Freewill in good actions is as the *Materia*, Grace working as the *Forma*; now as the matter without the Form is rude and ſhapeleſſe: So *Freewill* is altogether rude and deformed, if it be not framed and faſhioned by grace com-

comming thereunto. The one is as the *Beast*, the other as the *Rider*. Now as the *Beast* is guided by the hand of the *Rider*, that it may go in the way to the *Riders* pleasure: So *Freewill* is governed by grace to walke aright in the waies of God.

Be we than rightly informed of these things, and so farre as God hath given ability and *Freewill*, co-work we with God, *David* calls God *his helper*, now (saith Saint *Austin*) *Adjuvari non dicitur qui nihil sponte conatur:* He is not said to be helped who never concurred with his indeavour. And *Beza* on these words of the *Apostle*, *We are labourers together with GOD*, 1 *Cor.* 3. 9. Inferrs that we doe *gratiæ primæ* συνεργειν, and hee that denies it, denies that efficacie of the first grace.

But it is with us as it was with *Naaman*, who comming to the *Prophet* to be cured of his *Leprosie*, and being willed by him to wash *seven times in Iordan*, he stomacks the matter and breakes out into a Passion; *I had thought* (said he) *he would have come to me and have called on the name of his God, and laid his hands on me and so I should have been healed:* Three things he expected: 1. That the *Prophet* should come to him: 2. Call on his God. 3. Lay his hands on him and cure him: But all this while nothing is thought on to be done by himselfe. So is it with us in the cure of our leprous soules, God must do all, he must deliver us, if he will have us without our pains.

But *frustra oramus pro quibus non laboramus* (saith St. *Austin*) In vaine we pray for that blessing, which our indeavours never seek; God sends his Angell to stirre the waters, but no Angell to dragg us into the Poole; we must use those powers God hath bestowed on us, and step in our selves if we would be healed. *Non trunci aut stipites sumus* (saith *Beza* on 2 *Pet.* 1. 5.) we are not blocks and stones but reasonable creatures, and God workes on us accordingly. Put case two men should go together; both have *Freewill*, and power which

which way to take, to the Taverne, or to the Temple, one will to the Church, the other to the Ale-house, which of these two thinke you shall soonest be converted? So here, use the meanes, follow that, and however thou canst not doe any thing meritorious, to deserve at Gods hand, yet thou inviteſt him to shew thee mercy, as the child doth that stands at the Table waiting at his Fathers elbow with a Trencher in his hand: Thou art in the way of preferment. Nor can I thinke God will ever leave himselfe without witnesse in such a case.

Vse 2. This serves to discover to every naturall man his condition: Think not thy selfe to be alive to God, because thou art able to do this or that action; as to *heare, read, pray*, do *justice* deale righteously with man; for such a power stil remains, since the fall: But to do these things as thou oughtest, is impossible, till thou getteſt a new nature: till then thou art but like a walking ghost, which seemeth to do the actions of a living man; it walks, it talks, &c. yet it doth these things not as a living man: Not from any inward principle, not from the motion of life within, nor is it constant in the worke, it only makes an apparition, and so vanisheth.

Vide Calv. in Gen 9.6. Siquis objiciat imaginem, &c.

Vse 3. Nor may we be out of hope, so as to despaire either of our selves or others, seeing man is not every way so dead, as one whose soule is departed from his body.

Those that are *naturally dead* understand nothing; but in man naturally there is a life of *Understanding* remaining (though marvellously corrupted) by which he may know that he is dead: Those naturals dead cannot stirre nor walke to the meanes of life, as these may; those cannot heare, and receive what we say, as these can: So that you see we must call on them, you, to attend still unto the meanes.

True it is by falling into the hands of *Theeves* we are rob'd and spoiled and left naked in a wildernes (as it were) yet there is hope to be restored againe to a happy estate, see-

seeing all life is not wholy gon. Now there is hope while there is life. Let us lift up our eyes than, God may send some good man by to powre in wine and oyle, and bind up our wounds: As followes in the other part of the *Parable* which now I come unto.

Text

Ver. 31, 32, 33. *And by chance there came downe a certaine Priest that way, and when he saw him he passed by on the other side, and likewise a Levite,* &c.

How the wounded man came cured is here shewed.

1. *Negatively*, not by the *Priest* nor *Levite*, *vers.* 31, 32.

2. *Affirmatively*, How and by whom it was, *vers.* 33. *The good Samaritane he did it.*

Those who helped not, are noted, 1. By their *Profession* or *Calling*, *Preist*, *Levite*. 2. By their *Disposition* which is *generally notified* and *expressed* [*They passed by*,] And then *particularly exemplified* from the manner of it [*They saw him in the way.*] and yet *passed by on the other side.*

[*And by chance.*]

This word (*And by chance*) being lighted on we must speak something of before we speak of the *Persons*.

The *Greeke* word κατὰ συγκυρίαν signifies properly it *fell out*, or it *came to passe*: *viz.* by the providence of God to disposing or over-ruling the matter (though casually to the *Priest*) and gives thus much to understand.

Doct. *There are chances that do fall out*, i.e. Divers things in the passage of our lives which fall out to us casually or accidentally. Now *nihil aliud in rebus casum vocamus nisi cujus ratio & causa secreta est* (*Aug. cont. Acad lib.* 1.) that we call casuall or accidentall, that comes betwixt the cause, and the effect, unknown to us, and hinders it, such there are to be met withall. See *Eccles.* 8. 14. & 9. 11. *Deut.* 19. 5. *Exo.* 21. 13. 1 *King* 22 34.

Many instances might be produced, the whole book of

Ester

Eſter is a cleare proofe: What a chaine of meere caſualties, (if we looke only upon ſecond cauſes) did concurre in the whole *Story*? as in the *offence* of *Vaſhti*; in the *promotion* of *Eſter*; in the *Treaſon* by the two *Chamberlaines*; in the *Diſcovery* by *Mordecai*; in the *wakefullnes* of the *King*; in the *opening* of the *Chronicles*; in the *attendance* of *Haman*; in the *acceptance* of *Eſters* requeſt. I will give you a Reaſon.

Reaſon.

God is pleaſed to have it thus, that his providence may be ſeene the more: For in things done by particular cauſes according to their intention, we uſually aſcribe it to them; but when an intercurrent action comes (which we call *Chance*) that belongs to the univerſall cauſe and we aſcribe it to the Lord; whence it comes, that God uſually in the diſpenſing of contingent things turnes them rather by accidentall cauſes, by caſuall things, then by thoſe cauſes that have influence into their effects; for therein his owne hand is moſt ſeene, and the greateſt glory gotten. *Pro.* 16.14.

Object.

If this be ſo, that *chance* fals out, may we not demur with the *Philiſtines* in what happens, whither it is *God* or *Fortune* that ſmites us?

Reſp.

Te facimus fortunæ Deam cœlóq; locamus.

Chance or *Fortune* is taken two wayes; either for a cauſe it ſelfe oppoſed to the *Divine Providence* (as *Epicures*, *Philoſophers*, and many of the *Vulgar* take it;) And ſo it is a very Fiction, meere Fancy and vaine conceit; the name of *Fortune* having bin brought in by errour and blindneſſe (ſaith *Lactantius Inſtit.* 3. 29.) And thus did the *Philiſtines* conceive of it. Or els it is taken for the hiddenneſſe or ſecrecie of a cauſe; when the cauſe of a thing is ſecret and hidden from us; the appointment diſpoſing, and *Providence* of God is not ſeene of us (as here we are to underſtand it.) So that we need not queſtion whither there is a cauſe or no; (For nothing fals out (no not a ſparrow on the ground) but it is by Gods *Providence* and ariſeth from the univerſall cauſe of all) There is nothing done nor ſuffered to be done, but God either

doth it or permits it, ſeem it to us never ſo caſuall, *Pro.* 16. 33. See *Gen.* 24. 15, 20, 21, 26. I paſſe this point with a word of Uſe.

Vſe 1. *Boaſt not thy ſelfe of to morrow* (ſaith *Salomon*, *Pro.* 27. 1.) *for thou knoweſt not what a day may bring forth.* Canſt thou conclude peremptorily what is in the wombe before deliverance? No more canſt thou tell what the day travels with. Little did *Iob* thinke in the morning when he aroſe, that ſuch tidings ſhould be brought unto his ears before the evening; that that day travelled with ſuch a birth, as the loſſe of his goods, Children, *&c.* and he be left as poore and naked, as he was when he firſt came into the world. *Ahab*, *Saul*, *Haman*, thought as little they ſhould ſo ſpeed, having made ſuch ſtrong preparations as they had made, to effect their purpoſes. Be the *Cauſe* never ſo faire, yet the *Effect* expected may proove abortive, and that fall out thou never lookedſt for; daily experience we have of this, and that *Proverbe* verifieth it, *Man purpoſeth but God diſpoſeth* at his pleaſure.

This Doctrine well learned will cauſe us, 1. To be aboundant in Prayer, as you ſee *Abrahams Servant* was, *Gen.* 14 12. It will free the heart from diſtracting cares, wherewith it is ſo often diſquieted about the ſucceſſe and event of things, 1 *Peter* 4. 19. And laſtly it will worke Patience in all Afflictions that befall us, *Iob.* 1. 20, 22.

Come we now to the *Perſons*, firſt who helped not; They are firſt ſet forth by their *Calling* or *Profeſſion*, one was a *Prieſt*, the other was a *Levite*: Both of them were Spirituall *Perſons*, and were Miniſters about the Temple.

1 Chro. 6. 49. & 2 Chr. 29. 22 Numb. 10. Levit. 13. 2. Mal. 2. 7.

The office of the *Prieſt* was to offer *Sacrifice*; burne *Incenſe*; ſound the *Trumpets*; ſlay the *Beaſts*; lay them on the *Altar*; dreſſe the *Lamps*; judge of *Leproſie*; inſtruct the people.

The office of the *Levite* was to ſet up and take downe the

the *Tabernacle*; to beare it, and the veſſels of it, *&c. Numb.* 4.3. Both were *Miniſters*, both *Iewes*, both of *Hieruſalem*: Theſe paſſe by the ſame way where the wounded man lay, Obſerve firſt

The way of the Prieſt and Levite is the ſame with that of other wounded men, Rom. 3.23,24. *Iſay.* 53.6. *Doct.*

Reaſon. They came from *Adam* as well as others and were in his loynes as well as the pooreſt and baſeſt.

If then they be tempted, wounded, ſpoyled, wonder not at it; the Divell is moſt buſie with them more than with others, *Zach* 3.1. *Luke* 22.31. 1 *King.* 22.31. and therefore expect to find them aſſaulted, yea often foyled, they are men of like *paſſions with your ſelves*, *Acts* 14.15. *Vſe* 1.

Did *Papiſts* believe this, would they deny marriage to Miniſters, as if there were ſome new way laid out to Heaven for them; and they in no danger of the ſin of incontinency, and ſo no need of that remedy?

Secondly we may hence obſerve,

That in the ſame way the event is not alike to all, Luk. 17. 34,35,36. *Luk.* 23.39,40. The whole booke of *Salomons Proverbes* is a proofe of this, (beſides many inſtances that might be brought if need were) as in *Moſes* ſmiting the *Rocke* twice, he is blamed for it: The King of *Iſraels* ſmiting it thrice and is commended for it, but blamed for doing it not. *Doct.*

Moſes numbers the people and is praiſed; *David* numbers them and is puniſhed, *&c. Abraham* laughs and is commended, *Sarah* laughs and is reproved, *&c.*

Some are in their calling, others not; as when God willeth *Samuell* to ſacrifice; *Phineas* to execute judgement, which done by them when called thereunto is pleaſing; but for others uncalled to undertake ſuch things, God approoves not thereof, nor will accompany with a bleſſing. *Reaſon* 1.

Some aime at the right end, and obſerve due circumſtances in their actions, which others do not: *Moſes*, 2.

Samuell, *Iehoſaphat*, *Elijah* deſtroyed *Idolls* and *Idolaters*, ſo did *Iehu* alſo; but not with a like ſucceſſe: For *Iehu* had a baſe end, and what he did, he did with a corrupt mind, poyſoned with *Ambition*, 2 *King*. 10. 31. He aimed therein at his owne *Praiſe*, therefore the Lord threatned to puniſh him, *Hoſea* 2. 4. though he bleſſed others.

3 And laſtly it is Gods good pleaſure to have it thus, that we may know it is not in the way, nor in the meanes, ſee *Eccleſ*. 7. 14. God hath made *this contrary to that*, he takes different courſes with men, that men ſhould not find the print of his foot-ſteps, ſo as to ſay God will certainly do thus or thus, for all his waies and actions are paſt finding out.

Vſe It is a great error than to conclude peremptorily of the like event in that way which others have met withall before us. In the way of ſin ſome have met with Grace, as St. *Paul* did, ſo *David* and others of the *Saints*, but doth it neceſſarily follow all ſhall have the like good hap? Some have bin taken in the act of their evill, as *Belſhazar*, *Herod*, *Ananias*, *Saphira*, &c. All are not; ſome mens ſins go before to Judgement, ſome mens follow after, 1 *Tim*. 5. 24. Expect not ever the like event. Thus both in the waies of *Judgement*, and in the waies of *Mercy* the event may alter; *Pharaohs Bakers* head may be lifted up and ſo the *Butlers*, but one to his ruine, the other to advancement: So in all other ordinary actions and paſſages of thy life obſerve it, and apply it as occaſion ſhall be offered, and learne to judge of things aright, not alwaies by the way and meanes, (though they promiſe faire) but *acknowledge God in all thy waies and undertakings*, *Pro*. 3. 6.

We ſpare any larger proſecution of theſe points: Come we more particularly to the *Perſons* ſpoken-of.

Text. *A certain Prieſt*, &c.]

Our Saviour doth inſtance in a *Prieſt* and *Levite* (rather then

then in any other perſon) the better to convince this *Lawyer*, who conceited that the *Iewes* were no way wanting in works of mercy; Our Saviour by this *Parable* ſhewes, that the beſt, and thoſe moſt noted for workes of *Charity* (even theſe ſpirituall perſons the *Prieſts* and *Levites*) were herein much wanting, and ſo no wonder if others were from whom was leſſe expected. Our Obſervation is.

First, *Spirituall perſons in a ſpeciall manner ſhould be pitifull.* See *Tit.* 1. 7, 8. 1 *Tim.* 3. 2. You may read 2 *Kings* 4. 1. The diſtreſſed *widdow* comes to a *Prophet* to bemoane her condition; every one would not be ſenſible of her Affliction, if they did pity her, yet little hopes there was that they would relieve her; A *Prophet* ſhe hopes will do both: Into *Eliſhaes* eare ſhe unloades her griefes. The like courſe takes *David* and flies unto *Abiathar* the *High-Priest* when he was an hungry and in diſtreſſe, 1 *Sam.* 22. *Doct.*

And no wonder: For they are *Gods Chaplaines* in ordinary; they ſerve that Maſter who is mercifull; him they ſhould imitate, and learne to *be mercifull as he is mercifull*, *Luk.* 6. 36. What Scholler but will imitate his Maſters exerciſe? *Reaſon.*

2. They have received more mercy, and drunke deeper in that cup then others have, 2 *Cor.* 4. 1, 2. Who ever (then) are it is expected they ſhould not be wanting in this duty.

3. In every good duty Miniſters ſhould be *Examples* unto others, in Word, in Converſation, in Charity, *&c.* 1 *Tim.* 4. 12. The Miniſter is to the people as the ſhadow to the body, if the body ſtoop to the Earth the ſhadow will not be upright towards Heaven; thus we ſee there is good reaſon for the point delivered.

This concernes both us, and you. First we who are Miniſters muſt be carefull that we be not wanting in this duty, nor give any juſt cauſe to the world to follow us with their out-cryes that we of all other be moſt cruell, *Vſe*

covetous hearted, &c. Charity *becomes all men*, but above all men, *the men of God*: If we want bowels in us where shall men find them? If Mercy be a lampe in others, it must be a bright Starre in our Breasts. A Jewell more precious then all the Stones in *Aarons* breast-plate.

1 Tim. 6. 11. For 1. We are *men of God*, and therfore should fly all covetous and earthly practises. Fishes love the Salt-waters, yet birds of the aire fly upwards towards Heaven, and whilst the *Ant* (a creature housed in the Earth) makes aboundant provision for her selfe; the *Fowles of Heaven neither sow, nor reape, nor carry into Barnes*. O! How unnaturall is it that they, next Heaven by *Vocation*, should yet in respect of *Conversation* be furthest off! Nothing further from Heaven, nor more unlike God then *Uncharitablenesse*.

2. We preach *Charity* and *Mercy*, that is the Summe and maine Scope of all our Sermons: It being the abridgment of the Law, and the Tenor of the Gospell, *Faith* is the *Center*, *Love* the *Circle*. All our Doctrines and Conclusions are but lines drawne from the Center to the Circumference. To come without Charity is to come into the Pulpit without our Compas; and shall we commend that cheare to others we refuse to eat our selves? Or lay out a way for them to walke in which we refuse to tread our selves? *Bilhah* and *Zilpah* brought forth children to *Iacob* and they were free, yet their mothers still remained bond-women: Shall we infranchise our Auditory in the liberties of Charity, and suffer our own hearts to be bound with the shackles of uncharitablenesse? Nay, as wee preach Charity, professe Charity, and pray for Charity: So we must open our doores to Charity and give it entertainment.

3. We in a speciall manner are commanded to entertaine it: *Simon lovest thou me, then feed my sheep feed my Lambs*, &c. *David* knows not whither to goe for bread, but to the *Priest* in the Sanctuary of the Lord. Where should

ſhould the Beaſts of the Forreſt drink? And the wild Aſſes quench their thirſt, if not at theſe Fountains?

But *non habemus unde*, we want wherwithall? *Object.*

Habet ſemper unde det qui plenum pectus habet Charitatis (ſaith S. *Auſtin*) Some way or other we may be comfortable to diſtreſſed ones. S. *Paul* ſhewes, 1 *Tim.* 5. 10. wherein poore widdows might be hoſpitable. If with S. *Peter* and S. *Iohn* we want mony and meat, yet wee may and muſt by our Prayers and counſell ſuccor thoſe that are in need. *Reſpon.*

Secondly; may we not be wanting in this duty? Then much leſſe, cruell: God complaines, *Hoſ.* 6. 9. that as troopes of robbers wait for a man: So the company of *Prieſts* murther in the way by conſent. 1. There were many robbers and ſo not ſo eaſily avoided. 2. They joyned in troopes and ſo hardly to be conquered. 3. They fell not only to robbery (which had bin farre enough,) but to murther. 4. They were not Theeves, who did all this, ſuch as profeſſed not God; but Apoſtated Prieſts, ſuch as robbed under an holy garment or Prophets mantle. It may be ſome ſuch one may bee found, one *Iudas* amongſt the twelve Apoſtles. 5. They do it by conſent, yea *Agendo agunt*, They commit it, it is their practiſe.

Now if the *Prieſt* and *Levite* are, as you ſee here in our Text, condemned for not ſuccouring the wounded man, what ſhall become of thoſe who give wounds, and that murtherous ones; ſo do *Heretiques*, *Schiſmatiques*, and falſe *Teachers*? The Damnation of theſe men ſlumbers not.

Next this concernes you the People: It was an order and cuſtome in S. *Auguſtines* time, that the poore ſhould beg of none but the *Prieſt*, and if he had not wherwithall to relieve them, they might exclaime againſt him for not more effectually mooving the people; for from them muſt the *Prieſt* receive that he may give. Indeed all the Charity of the world is put upon us; other men rid their *Vſe* 2.

hands of it and conceive it only a ministeriall duty, as if we only were bound to do all things: But what receive we? Let us demand but recompence for our labours, we are counted covetous; if we give not, we are deemed unmercifull; whilest in the meane time you are guilty of iniquity, and abridge the *Priest* and *Levite* of his meanes, by Customes, Impropriations, forged Cavillations, *&c.* Such is the injury of the world; yea such is the Pride of many *Parishes*, that the Minister must be alwaies the poorest man in it: For by this means the poore Minister may not dare to reproove his rich Benefactours, least he loose his contribution.

Would you have the Pot of Charity seeth and yet allow no fire to put under? Or would you have fire in the Sanctuary and yet allow no Fewell? Can the Lamps burne without Oyle? That the Altar should have maintenance, for her servants, none but those, who wish there were neither Altar, nor Minister; no Gospell, nor Preacher; rather then their heires shou'd want a Personage, or their Horse-heeles litter, will, or can deny. Read *Gal.6.6.* 1 *Tim.*5.17,18. 1 *Cor.*9.7. and see how the *Apostle* labours about this point; who having laid downe for a Position, that *none goeth to warrefare at his owne charge, nor plants a Vineyard, but eats of the fruit*, &c. He then meeteth with this objection, *you speake in your owne cause and are partiall.* No saith St. *Paul*, the *Law* saith what I do; for there it is written, *thou shalt not muzzle the mouth of the Oxe*, &c. And why was that? Surely to incourage Ministers; for, *for our sakes no doubt this was written, that he who ploweth should plow in hope*, &c. God having made a Statute of provision for his Clergy, that we might not be left to the wills and allowances of those men, whose sins we must reproove, nor feed upon arbitrary Contributions, or Benevolences: Having answered this objection he prooves the point, and brings an argument drawne from equity: *If we have sowen unto you spirituall things, is it a great thing if we do reape your carnall*

carnall things? Doe you not receive farr more from us than we from you whilst we bring Salvation unto you and receive some small portion of food and rayment from you? besides, *they that minister about holy things, live of holy things* as you well know. Nor was this a *Statute* and *Law* in *Iacob* concerning the *Levite* only, but in *Israel* also and concerneth the *Minister* of the *Gospell*; *for even so hath the Lord ordained*; what can be said more fully for *Ministers* maintenance? And yet how many thinke it arbitrary at their choice whither they will give the *Minister* any thing or not? You shall have some give more for a License to keep a dog, to eat flesh in *Lent*, &c. than to the *Minister* for feeding his soule all the yeare.

But the *Clergie* is rich?

Object.

Resp. It is truly answered, there are but few that are so, and those that are, are such, 1. As have bin inriched by some *Patrimony*, *Dowry*, or *Gift* of *Freinds*, 2. As have lighted on the unruined things of the Land, which stood out of the *Popes* way, and in the sickness of *Superstition* escaped of *Impropriation*, or that which *Sacrilege* hath not let blood by Custome, Composition, Depopulation, *&c.* 3. Or those, *Antiqui Heroes nati melioribus annis*, that came to their livings when that good Queene *Elizabeth* came first to her Crowne, at which time Benefices were not at so high a purchase, as afterwards they were; they went a begging then, as *Ministers* do now. 4. Or lastly, Such as destill a dry *Rose-cake* for water; by *Parsimony* and miserableness get something out of *Gentlemens* leavings, and thresh over the straw againe for a few graines of wheat: But notwithstanding scarce one of a thousand is called by any other title than a *poore Priest* or *Minister*.

Object. 2. What the Law gives, you have?

Resp. Gods Law is the best Law; give us what that gives, we aske no more. 2. Presse not mans Law too farre: Sure I am you expect more from us than humane Law can extort from us; should wee preach no more

Sermons

Sermons in a yeere then Law exacteth at our hands, you would complaine of injurious dealing; Why should you require above statute worke, when you give but statute wages? Besides know, 3. The Law leaves something to the liberty of thy conscience to be answered in a higher Court.

Object. 3. What would content you? you never have enough.

Resp. Let God determine that: See 1 *Cor.*9.14. we desire no more then we may live upon.

1. *As men*, so we must have for *necessity* and *delight*.

2. *As Beleevers*, so we must have sufficient to *lay up* for those whom we are bound by the Law of nature to provide for, 1 *Tim.*3.2.

3. *As men of God*, so we are to have wherewith to maintaine *the duties of our Callings*, and Confirme by Practise what by doctrine we teach, 1.*Tim.*3.2.

Doct. A second Observation I commend unto you hence, is; *where wee looke for most, there oftentimes wee find least.* This Priest and Levite which passed by were not onely spirituall Persons, but Countrey men, and fellow Citizens; of the same Religion, under the same Politicall Government, yet these help not.

This dealing *God findes* from his owne *Vineyard*, he looked that it should *bring forth grapes*, for which he had done so much, but it brought forth *wilde grapes*, *Isay* 5. 4,7. *Judah* dealt treacherously with God, and went a whoring from him, when other Nations forsook not their gods. *Mary* shall spend more teares upon Christs feet, then *Simon* from whom Christ deservedly might challenge more. A *Samaritane* (who was a stranger of all Luke 17.18. the Lepers cleansed) he onely is found to returne with thankes; Christ shall have his tyth out of a strange field, when his owne flock and Parish pay him none.

This *man findes* in every Relation, as might be shewed betwixt *Father* and *Child*, 1 *Sam.*20.30. 2 *Sam.*15. *Husband*

band and *Wife*, *Iob* 2.9,10. *Gen.*19.6. Betwixt *Brother* and *Brother*, *Gen.*48. *Pſal.*105.17. *Gal.*4.29. *Numb* 12.1. Betwixt *Kinſman* and *Kinſman*, *Mark* 3.21. Betwixt *Countrieman* and *Countrieman*, 1 *Cor.*11.24. Betwixt *Friend* and *Friend*, 2 *Chron.* 24.21. *Iob* 19.13. *Pſal.*38.5. & 41.9, & 55.16. Betwixt *People* and *Miniſters*, *Cant.* 5.7. *Iohn* 4.44. Betwixt *Miniſter* and *Miniſter*, *Iohn* 3.25. *Gal.*2. Betwixt *Profeſſor* and *Profeſſor*, 2 *Cor.*11.26. Judg.9.5. Mark.6.4.

In all theſe Relations we ſtand faſt bound one unto another, and ſhould expect more from theſe then from others, yet there (you ſee) leaſt is found; *Salomons* Proverb is daily verified, *Prov.*19.7. *All the Brethren of the poore do hate him*, when a man is in diſtreſſe his neereſt kindred will deſpiſe him; *much more his friends*; ſuch as are Companions onely, go farre from him and eſtrange themſelves, and *Prov.*27.10. *A neighbour neere is better then a Brother farre of*, and is ſooner found to help one, then a Brother. And that of a wiſer then *Salomon* (our bleſſed Saviour himſelfe) who tells us, *that a mans foes ſhall be thoſe of his owne houſe*, *Marke* 6.4.

When we ſee ſuch things to happen, wonder not, as if ſome new thing befell us; we expect much in ſuch daies as theſe, wherein knowledge doth abound, &c. but we find little fruit; think not this ſtrange. The Inhabitants under the *Torrid Zone* (as they write) are more troubled with damps then thoſe under the Frigid. The bright Sun of Knowledge ſhining amongſt a people hath ever beene anſwered (through inward coldneſſe of heart and ſpirit) with the damps and ſuffocations of piety and juſtice. *Vſe.*

Thou haſt a friend, a child, &c. whom thou haſt done much for, who yet hath dealt treacherouſly with thee; be not too much caſt downe; God (happily) ſeeth thou didſt place thy hope in man, or too much didſt affect the creature; ſo that God was almoſt forgotten to be thy ſtay.

Whilſt *Naomies* ſonnes and husband were alive, we find no mention of her retyring home to *Iudah*; but when theſe were removed and they failed her, then ſhe thinkes Ruth 1.

pre-

presently of returning unto her Countrey; we cannot so heartily think of our home, and God above whilst we are furnished with earthly contentments: But when God strips us of them and causeth them to faile, then straitway we pitch on him and mind home ward, *Psal.*27.10.

Text. *And when he saw him, he passed by on the other side*]

We have seene these Passengers described by their *Profession*, now see their *Disposition*. 1. *Generally notified*, in that they passed by on the other side. And 2. More *particularly aggrivated*, in that seeing him in the way, yet *they passed by*, &c.

They saw him then, and this was an *aggrivation* of their fault, in that they turned their faces from him whom they saw in misery.

Doct. *It is a fault* (which many are guilty of) *to turne away the face from the afflicted in the day of their distresse*, *Obad.*1.5 *Amos* 6.6, 8. *Isa.*58.3, *Pro.*21.13.

Reason 1. It is a breach of Gods Commandement, 1 *Thes.* 5.14, *Comfort the feeble minded, support the weake*, &c.

2. It is most unnaturall, as the *Apostle* sheweth, 1 *Cor.*13. and argueth want of Gods blessed Spirit.

3. It shewes there is no feare of the Almighty in us, *Iob* 6.14.

Vse 1. Such deserve Reproofe: First, such as will not step aside to visit those who are afflicted, but turne away their eyes and faces from them (as from an object that may not be endured to be looked on) out of a desperate resolution to doe nothing for them, fearing least their conscious eyes shou'd check their churlish hearts, for their barbarous inhumanity: Such would do well to remember what is said, *Pro.*21.13.

These come short of the Charity of this *Priest* and *Levite*, yea these men fall below the very Beasts (as Sheepe and Swine) they will come and look upon the wounds and distresses of their fellowes, while these doe

what

w hat they may to put away the cries and groanes of thoſe that be miſerable.

A ſecond ſort are ſuch as looke on and ſee, yet are nothing mooved nor affected with the diſtreſſes of their Brethren. *Eſter* 3.15. They with *Haman* are in *jollity*, whilſt *Shuſhan* is in *Perplexity*: So *Amos* 6.6. Thoſe ſort of people *jumpe* with this *Prieſt* and *Levit* in their Charity and no whit exceed.

A third ſort to be reproved are they, who *adde affliction to affliction*; it is wicked, *miſerum relinquere*, but worſe it is, *miſerum facere*. If theſe Paſſengers be taxed for not helping this robbed Travellor, what thinke you ſhall their puniſhment be that ſpoyled him? What do you other who charge the affiicted of Hypocriſie, and by your inſolencies and other cruelties make more bitter their afflictions, giving them *Gall for meat, and vineger to quench their thirſt*? Let ſuch conſider what is ſpoken, *Pſ.* 69.24,26,27. & *Pſal.* 109.16. It is dangerous to make their backs blew which are already black with ſmiting. This for Reproofe. Be we next perſwaded,

Not to turne the eye away from any, when by Gods Providence we are called to be eye-witneſſes of their Calamities: Saint *Auſtin* ſeeing a poore miſerable man tooke occaſion thereby to admoniſh himſelfe and his Company, *Aut ſumus, aut fuimus, vel poſſumus eſſe quod hic eſt*. *Vſe* 2.

St. *Iames* 1.27. makes it a badge of that *Religion* which is undefiled, to viſit the Fatherleſſe and Widdow: It would wonderfully affect the heart (as hereafter we ſhall ſee) and ſtirre up compaſſion in us; in which reſpect the *Wiſeman* ſaith, *It is better to go to the houſe of mourning then to the houſe of feaſting*, *Eccle.* 7.2 And *Pilate* to move compaſſion preſented Chriſt unto the Jewes ſcourged, ſaying, *Ecce homo*, behold the man.

But I cannot endure ſuch objects, my heart faints within me to behold them? *Object.*

Yet thou beholdeſt daily objects that are worſe and more *Reſp.*

more loathſome in the eyes of God, and his bleſſed Angells.

2. Chriſt looked upon a worſer object when he looked upon thee, yet he turned not away his face; why doſt thou from any of his members?

3. Do what thou mayſt, knowing God accepts the will for the deed, if it be ſincere.

Object. But ſay the diſeaſe be infectious, am I bound to viſit?

Reſp. No, unleſſe thou be ſtrictly tied by ſome ſpeciall bond: We are not to thruſt our ſelves needleſly into any danger.

2. Yet ſuch would be ſpoken unto, as *Daniell* was through the Den: we may viſit yet keep of the infection.

Text. *He paſſed by on the other ſide*]

It may be it was not in popular view where the man lay; the *Phariſees* muſt do what they did with a witneſſe (for feare that God ſhould deny the debt) all they did (as our Saviour ſaith) *was to be ſeene of men*; there being no body to looke on, was the reaſon (ſay ſome) *they paſſed by on the other ſide* and left him unſuccoured. But ſecondly, and eſpecially they thus paſſed, *Ne cadaveris contactu polluerentur* (*Beza in Loc.*) leaſt they ſhould be defiled. The Law forbad the *Preiſt* to touch any dead corps; had he been dead (which yet he was not) they had obſerved the Law and done well to have tooke the wind, but now they ſhewed themſelves right *Phariſees*, more to reſpect a *Ceremony* then the weightier matters of the Law. Out of their ſchoole learn this leſſon,

Mat. 6. 23.

Doct. *If we would avoid danger and infection, then to ſhun the means and occaſions therto conducing*, *Pro.* 4. 15. & 5. 8. *Iob* 31. 1. *Gen.* 39. 10. *Pſ.* 119. 37.

Vſe. Thoſe come ſhort of the wiſdome of this *Prieſt* and *Levite*, who pretending to avoid the infection of ſin, yet avoid not the Perſons in whom that corruption reigneth: who

who ſo would avoid the Plague will balke the houſe wherein the *Infection* dwelleth: Miſerable folly! We hate the *Plague* which *may kill* our *bodies*, wee love the *Plague* which *will kill* our *ſoules*. If a man lie ſick in the ſtreets we take the wind of him, we ſhun him and walke aloofe: But with Adulterers, Swearers, *&c.* we complement and cloſe, yet onely of theſe we have a charge *de non tangendo*, not to accompany them. This argues an unſound heart, for the occaſion will diſcover us, *Heb.* 11. 15. Eph. 5.

Vſe 6. As we deſire to ſhun ſin in the action, ſhun it in the occaſion; for if occaſion be not ſin; yet it is a friend to ſin: *Sæpe occaſio peccati voluntatem facit peccandi* (*Iſidor, Sol. lib.* 2.) there be ſparkles in a Flint, which being let alone are quiet and appeare not, but ſtrike it with a Steele then you ſhall diſcover thoſe which are able to kindle a great flame: The ſparkes of ſinne are raked up in the imbers of our affections, let them not be ſtirred with occaſions, they are quiet, but when opportunity blowes them there is danger.

Bees in Winter (you know) keepe their Hives and will not expoſe themſelves to the bleake ayre, ſharpe winds, bitter froſts: Such ſhould be our wiſdome, if we would ſhun danger: And as thoſe that deſire to hinder the generation of bad creatures, keepe the male and female aſunder the one from the other: So ſhould we keep ſuch enticements from our hearts what lies in us, ſee *Iſay.* 33. 15.

Object. But if all occaſions of evill are to be avoided then good duties are to be omitted; for from hence doth Satan take occaſion to enſnare us.

Reſpon. It is true that *David* ſpeaketh, *Pſa.* 142. 3. *In the way wherein I walked have they privily laid a ſnare for mee:* Man in his innocency was not free from this; *Paraliſe* was made for man, yet there behold the *Serpent*: And thither he no ſooner came then he fell to worke. But occaſions are of two ſorts. Firſt. Such as are given to Satan

Satan and our owne corruption, as things either ſimply evill or elſe in themſelves indifferent, which yet we, (ſuch is our weakneſſe) cannot uſe without ſinne.

2. Such as are not given by us to them, but onely taken by them; as *Prayer*, *Almes*, *Hearing*, receiving *Sacraments*, &c. theſe may not be refrained nor omitted, becauſe of the occaſion of Pride and Vain-glory, but Gods aſſiſtance is to be craved: Thoſe of the former ſort muſt carefully be avoided: As for example, if one find himſelfe in ſuch a company in danger to be intangled, apt to learne their waies, joyne with them in their courſes; it is wiſdome to forbeare that company what may be: So in the uſe of the creatures: He that finds himſelfe apt to Drunkenneſſe, he may not looke on the wine that is in the cup, nor be ſo bold with it as another may. The like I might ſay of Recreations and Paſſions. But I conclude the Uſe with that which *Plutarch* reports of *Cotys* King of *Thracia*, who being by nature very cholerick, and having many curious glaſſes preſented to him, brake them preſently, fearing leaſt he ſhould deale too cruelly with his ſervants, if in caſe that any of them ſhould be broken by them: His practiſe may teach us this care, wiſely to prevent the occaſion, if we would the danger.

Next in that the *Prieſt* and *Levite paſſed on the other ſide* to avoid legall uncleanneſſe, neglecting the worke of mercy, which was to be preferred, we may obſerve the nature of *Phariſaicall Hypocrites, more to regard the Ceremony then the Subſtance* (as our Saviour tels them) *Matthew* 23. 23. *They ſtraine at a Gnat and ſwallow a Cammell*, *Matthew* 26. They make much a do about Mint and Cummin, ſome ſmaller matter, when in the meane time the weightier matters of the Law are neglected: Care indeed ſhould be had about all; But the greateſt and weightieſt matters moſt, and the leſſe, leaſt.

Doct.

And

And likewise a Levite when he was at the place came and looked on him, and passed by on the other side.] *Text. Vers.* 32.

Both were spirituall persons (as before was shewed) yet the *Levite* was inferiour to the *Priest*, they were adjuncts to them, *Numb.* 18.2. The *Levite* here comes after, yet treads in the same path the *Priest* had trodden before him in. The *Person* here spoken of, together with his *Behaviour* is considerable; The *Person* was a *Levite* his *Behaviour* and *Carriage* was like the *Priests*. As the *Priest* had done so did he, first observe

In evill practises there will be some (and that of note) *to follow.* *Doct.*

Belzebub fell not alone from Heaven; thousands of Angels fell with him in that confederacy: Those three conspirators, *Corah*, *Dathan*, and *Abiram* shall have 250. *Rulers*, men of Renowne, and famous in the Congregation to joyne. *Absolon* shall not rise up in rebellion against the King (his Father) without seconds. *Ieroboam* shall not be an *Idolater* alone; no sooner shall he set up his *Calves*, but *Israell* will be on their knees. *Balaams* way shall be much beaten with the feet of followers. 2 *Pet* 2.15. *Iude* 11. He is a meane person that drawes not some Clyents after him; Even *Theudas* and *Iudas* shall have their foure hundereds to accompany them. Num. 16. 2 Sam. 15.

Which discovers the folly of those who beare out all Reproofs with this, *They are not singular.* And who is? Did you ever know *Adultery*, *Drunkennesse*, &c. to be without Clyents? As *Eliphaz* said to *Iob* 15.7, 8, 9, 10. So seemes the sinner to speake? Am I the first in wickednesse that was borne? Do I restraine sinne to my selfe, what know I that others know not, or do I that others have not done before? *With us are both the aged and the gray-headed much elder then thy father.* But let me tell these, *the way is broad that leads to Hell*, and there be passengers enough to accompany such as are bound that *Vse* 1.

way. Singularity is a fault in many; yet it is a virtue (and so to be esteemed) when vice growes into fashion, *Mat.* 5. 46.

Vse 2. See then that we be not infected with the contagion of bad example: There will want no enticements unto evill if we have any inclination that way: We need not be the first inventors of the trade; there are who be before us, and divers will accompany us: The yce is broken for us; the path beaten out; and no inducements wanting to bring us into the snare. Our watchfullnesse therefore should be so much the more, especially considering the proneneſſe of our nature apishly to imitate the worst. Let but *Corah* kindle the fire two hundred and fifty Captaines will bring stickes to it, and all *Israell* will be ready to warme themselves at it beeing kindled.

Further in that the *Levite* (who was inferiour to the *Priest*) followed after in the same *Path* and *Practise*; Note

Doct. *Inferiours usually follow the example of their Superiours*, As the one doth so doth the other, *Pro.* 29. 12. *Luk.* 23. 11. *Gal.* 2 13.

The very *Heathen* had their Imaginary gods for guides, as *Iupiter*, or *Mercury*: them they invocated, them they imitated: *Augustus* a learned Prince filled *Rome* with Schollers; *Tiberius* with Dissemblers; *Constantine* with Christians; *Iulian* with *Atheists*; nor is there any such authority given to sinne as by the example of Superiours. There is a double beneficiall Use to be made of this.

Vse Let them that are in Authority and place looke in a speciall manner to their lives. It is the unhappy desire of wickednesse to be the ring-leader of sin: Every accessary is faulty enough, but the first Author is abhominable, as was *Ieroboam*, of whose fact all ages ring with the accent of dishonour, *Ieroboam the sonne of Nebat that made Israell to sinne*. Imitators of evill deserve punishment, the

the abettours more, but there is no Hell deep enough for the leaders of publik wickednes: eminent persons in sinning (with *Sampson*) pull down these pillars of goodnesse that shall not only quash themselves, but be the ruin of thousands. Their facts become examples, their examples Laws; and it is usuall with men to follow the Law of *Fact*, before the Law of Faith.

We read *Ezra* 9.2. When the people had taken them strange wives of the Idolatrous Nation; it was told *Ezra* and with this addition that the heads of the *Princes* and *Rulers* were the cheife in this matter. And *Numb.* 25. 4. We read that God charged *Moses* to take the heads amongst the People and to hang them up: In the practise of sinne the chiefe and the most eminent are usually most faulty; For the multitude (as we say of *Bees*) will follow their Master. If *Ieroboam* will set up Calvish Deities, he shall be sure of brutish subjects.

From whence hath growen all our strange disguises, Fantasticall fashions, painted faces, apish gestures, but from the example of leaders? These are the party coloured rods after which inferiours conceive: Till sin got courage from their example, it went about like a fatherlesse child, every one did shut their doores against it, but when once Superiours tooke it in, Inferiours fostered it, and now it stands up in defiance: Though it be a bastard, it dares challenge the true heire, and wrangle for the inheritance. You that are above others give good examples, be not to others examples of transgressions lest God make you examples of destruction in the end.

Secondly, this concerns inferiors; seeing we are al apt to follow, let vs cast our eyes upon those patternes that are best worthy, and preferre those. Vice should have no whit the more credit with us, because persons eminent and great do practise it, they are *Superiores ceteris*, but there is *Superior supremis*. *Eccles.* 5.8. He that is higher then the highest regardeth it, and *there be higher* *Vse 2.*

then they. There is no reſpect of Perſons with God, the pooreſt may ſay to the richeſt, as the *Malefactour* to his fellow on the croſſe, *Thou art in the ſame condemnation with us:* Say not then, I did it, but there were better then I did ſo: Such were in the Company whom I durſt not diſpleaſe, *&c.* It is better to preferre Gods honour, then mans humour; and at that day when Scepters and Sepulchers, ſhall be all one, yon will finde that there is no Protection in any Lord againſt *the Lord of Hoaſts.*

Againe obſerve we,

Doct. *Evill doers are very like in their behaviour and manners*; As the *Prieſt* did ſo [*likewiſe*] the *Levite*, The world is conformable unto it ſelfe. *Rom.* 12.2. *So* 1 *Kings* 15.3,26,34. *&* 16.2,26,31. 2 *Kings* 8.18,27. *&* 13.6,11. 1 *Kings* 17.8. *&* 21.21. *Iude* 7. One uncleane Perſon imitates an other, and *verſe* 11, one Conſpirator followes the tract of another. So 2 *Pet.* 2 15. *Sorcerers* imitate *Sorcerers*, and *Act.* 7 51. As the Father did ſo do the Children.

Reaſon And no marvell, ſeeing they are Children of one Father: They walke by one Law: They are guided by one ſpirit; and ſo cannot but walk in one and the ſame way, *Pſ.* 1.1.

Vſe It may teach us to beware how we follow ſuch; if we would not be branded for ſinners, let vs not conforme unto their practiſes. The world will ſweare and lye, couzen and defraud, that it may grow rich: If we do [*likewiſe*] we conforme unto the world. The world like a *Weather-cocke* turnes with every wind, if we do [*likewiſe*] we then conforme unto the world. The world is impatient of reproofes, and will not endure to be told of its faults; if we do [*likewiſe*] we then conforme unto the world: And in ſo doing, can we expect to be diſtinguiſhed from the men of this world either here or hereafter?

So much for the *Letter* of the *Myſtery* yet further.

This

This *Levite* and *Priest*, who here passed by without helping the wounded man (though they looked on him) note forth unto us the whole *Mosaicall Law* with the *Sacrifices* and *Ceremonies* of the same: All which look on man fallen, and discover his sin, but can neither help nor cure: they leave man still wounded, powring in neither oyle to supple, nor wine to cleanse.

Sacerdos & Levita praetereuntes legem & sacrificia vet. Test. denotant. Chrysost.

The first Conclusion we lay down is this,

Doct.

Man was not wounded by the Law: The *Priest* and *Levite* did not wound this man: They were not the *Theeves*, though they did neither helpe nor heale him.

The *Law* than is not the proper cause of death to any; it doth not properly, as a working cause, wound the soule of man nor make him lyable to damnation.

There was (you know) condemnation enough in the world between *Adam* and *Moses*, before the Law was published anew, and however it be true that the Law shall proove a Condemning and a Judging Law to all impenitent ones and unbelievers; yet this was not the primary intention of it, no more than it was of the *Gospell* to condemne men by it, which yet *will be a savour of death unto death* to all that despise it, *Deut.* 30. 15. *Lev.* 18. 5 *Eze.* 20. 11. *Rom.* 10. 7, 18.

Object. But, *Ezek.* 20. 25. *I gave them Lawes that were not good, and Iudgements whereby they shall not live?*

There be three sorts of *Lawes* or *Precepts*. 1. *Mala*, as *Mich.* 6. 16. the *Statutes* of *Omri*. 2. *Non bona*; as the *Ceremoniall Law*. 3. *Bona*. So the *Morall Law*. Now those Lawes there spoken of were the Laws of *Ceremonies*, which the Lord calls *not good*; because they could bring nothing to perfection, being but shadows of things to come, *Heb.* 10. 1. But the *morall Precepts* are just and holy, and the man that doth them shall live by them, *Gal.* 3. 12.

Object. 2. 2 *Cor.* 3. 9. It is the ministration of death?

Reſp. So it is accidently (as we ſhall ſhew anon) not becauſe there is any imperfection in the Law, but from the weakneſſe of the fleſh, which is not able to keepe the Law; whence it propaunding a curſe to all that do not keepe it, and ſhewing withall no meanes to avoid it, man is affected to it as to an enemy, that ſeeks his deſtruction and ruin, ſo that this ariſeth not from the Law, but the infirmity of the fleſh.

Vſe. Such then as thinke it is the proper work and effect of the Law to wound the ſoule, and diſquiet the heart, are much deceived; the proper cauſe of that isour own guiltineſſe. The Phyſitian that ſhewes me a diſeaſe is not the proper cauſe of the diſeaſe: So judge we of the Law.

Secondly, in that neither *Prieſt* nor *Levite* did help this man, Obſerve we,

Doct. *There is no Salvation by the Law,* Though death properly be not by it, yet it cannot cure nor ſave. See *Gal.* 3. 21. *Rom.* 8. 3. *Act.* 13. 25. *Heb.* 7. 19. & 10. 1.

Reaſon. Rom. 8. 3. The Reaſon the *Apoſtle* gives, *the Law by ſinne is become weake* and *unprofitable* to the purpoſe of Salvation and Juſtification. It is not weak either in *Precept* or in *Doctrine*, but only in juſtifying of man; and this not in it ſelfe, but by accident; becauſe we are naught and not conformable unto it; for if we could perfectly keep it, it were as able to juſtifie us now as ever.

There are three things required to the juſtifying of us before God; all which are impoſſible for the Law to doe.

1. To offer us forgiveneſſe of thoſe things we do againſt the Law; Now the Law accuſeth, but abſolveth not.

2. To work Faith in us to lay hold upon forgiveneſs being offered, which the Law cannot ingender.

3. To put ſtrength and power into us, that we may be able to keep the Commandements of the Law to the ends of our lives. All which are impoſſible to the Law: It inſtruct-

instructeth what to do, but ministreth no strength to do what it bids, (that is the office of the *Gospell*) For these purposes the Law is weak, uneffectual and feeble, but that commeth not from the Law, but from our flesh and corrupt nature. A carver cannot cut the *Image* of his *Prince* on a rotten logg, but that is no fault of the *Carvers*; The Law hath skill to justifie, but cannot do that feat on our rotten nature.

Præcipit non adjuvat; Lex offert, & affert Evangelium.

Use

Vain is the hope of those who look for Salvation from the Law, whither *Ceremoniall* or *Morall*, many please themselves in *Ceremonies*, other with their good deeds: These will be found too weak to effect it.

Papists in a speciall manner might do well to see their errour, who suppose the Law (even since the fall) to be propounded as a means of Justification (at the least) in the sight of God.

Object. But it is improbable that God would give a Law that none can keep, Promise life under an impossible condition, and damne for that, which man hath not ability to observe.

Resp. 1. When God first gave the Law, it was possible to be kept by man; he had strength by Creation given him proportionable to the duties in his Law injoyned: Shall not the Land-lord challenge his rent of his tenant? What doth God more.

2. That the Law is impossible to be kept is not Gods fault, but ours, as I shewed, *Rom.* 8. 3.

3. God by such exaction aimes at this, to bring us to an acknowledgment of our misery, that so in Christ he may have mercy on us, *Rom.* 11. 32.

A third Conclusion is,

Sinne is seene and discovered by the Law. As this *Priest* and *Levite* came and looked on the man and so discovered him: So doth the Law, See *Rom.* 3. 20. & 5. 20. & 7. 7. And in this respect it is said to be a *Glasse*, *Iam.* 1. *Given to the disobedient*, 1 *Tim.* 1. 5.

Doct.

This it doth. 1. *In discovering the depth and foulenesse*

of sinne, the guile and deceit of the heart by nature, giving some evidence to the soule of the horrid vengeance due therto.

Rom.3.19. Gal.3.10. 2. *By applying wrath* to the soule in particular, pronouncing him to be a cursed Creature in respect of it, and exposed to all that wrath which sin hath deserved.

Act 2.37. 3. *By awaking the Conscience*, begetting in a man the *spirit of bondage* and feare, so as that a man knows not what to do, nor which way to turne. And this is the work of the *Morall Law* in respect of sins discovery.

As for the *Ceremoniall part of Moses Law* that likewise was a help this way; the *Iewish washings, Sacrifices, Rites*, &c. Did no other then discover our misery and the penalty due unto transgression, and so send us unto Christ, that by him our wounds might be healed.

Vse Hence we may see the Reason why so few are sensible of their naturall condition: The Law hath not yet looked on them. *Hagar* cried in her affliction and was heard: So he who is under the Law, and hath his conscience awakened by it, will so cry as to be heard, *Acts* 2.37. & 16.

It is truly said, *Our hearts are all of sin, but our eares are all of Mercy*: He that will please us with a Song must set it to the Tune of the *Gospell*: We can heare nothing but *Pax vobis*, and see nothing but *Ecce agnus*: As if the Law were of no further use, like an old *Almanack* out of date.

But the Law is to be preached and that in its own fearfull shape, in *Thunder, Fire, Tempest, Darkenesse, Heb.*12.18. that so the conscience may be convinced, and roome made and welcome prepared in the soule for Christ, which will Hag.2.7. scarce otherwise be. The *Prophet* tels us, *God must shake the Nations before the desire of the nations will come*; so wedded we are to our sins, as that there will be no acceptance of mercy on faire terms. But of the use of the Law, together with the *Abrogation* therof, more shall be said in the last point.

A fourth Doctrin or Conclusion hence is,

The discovery of sinne is rather an accident then a naturall and proper worke of the Law. It is by *Chance* (you see) that the *Preist* and *Levite* came this way. *Doct.*

Primarily and originally the Law was given. 1. To be a rule of life. 2. For a means of Salvation by keeping therof, *Lev.*18.5. But now after the Fall there were other secondary and inferiour Effects therof; wherof this was one principall, *See Gal.*3.19. As for the Law of *Ceremonies* they were added to help the *Iewes* infancy, and fitted to their capacity and nonage, and shewed what was sin *ex accidente* and indirectly.

This should teach us to admire Gods Wisedome, who out of darknesse can bring light, and so order sinne as that it shall make for his Glory and the good of man. *Vse* 1.

Also in looking on the Law, look not on it, as the principall of our good, or as the *Glasse* to behold our perfections (as the *Papists* do) but accidentally to discover our blemishes. It is by accident that it doth inrage and stirr up lust, *Rom.*7. It is by accident, that it doth punish and curse sin; (for punishment in no Law is the main intention of the Law-giver) and that sin is discovered it is by accident too; for had there bin no transgression there had bin no need of this. *Vse* 2.

The last thing to be observed is,

That the whole Mosaicall Law hath its passe, it goes its way and gives place to another: So you see the *Priest* and *Levit* did before the *Samaritan* came, see *Luk.*16.16. *Rom.* 7.4. *Heb.*7.16, 18. *Ier.*3.16. *Doct.*

This was typified by *Moses* and *Ioshua*, *Moses* led to the sight of *Canaan*, but then gave place to *Ioshua*, who gave entrance. And by *Moses Sepulcher* which could no way be found, which might signifie the passage of the Law upon *Christs* comming: So by *Isaac* and *Ishmael*; *Ishmael* served *Abraham* and *Sarah* till *Isaac* was born; Gen.21.10, 14

but

but then he leaves the Family, and was put away with his mother: So the ſervice of the Law is needfull for the Church till Chriſt be come and formed in us, *Gal.* 4. 1,5,19,31.

Mat.27.51. The *renting the Vaile of the Temple from the top to the bottome* (and ſundry other things which I ſpare to ſpeak of) did teach us this truth.

Queſt. But is the Law wholy abrogated and aboliſhed?

Reſp. Remember the Law of *Moſes* was threefold, *Morall, Ceremoniall, Judiciall*; that part which was *Judiciall*, was the doctrine of thoſe externall actions, wherby the *civill Common-wealth* of the *Iewes* was to be governed. Theſe are two wayes to be conſidered.

1. As they concerned the *Iewes*, as men *in a common and generall rite*: The foundation of theſe is *morall* and ſo perpetuall in the nature and equity of them.

2. As they concerned the *Iewes* in a *Perſonall*, *Nationall*, or *ſingular rite*, as that Law of raiſing up ſeed unto the brother, *Deut.* 25.5. Such as theſe are meerly *Judiciall*, and ſo aboliſhed, Chriſtians not being bound to rule their *Common-wealths* after that forme.

That part of the Law which was *Ceremoniall* belonged to *Eccleſiaſticall buſineſſe* (as the former did to civill) and concerned *Sacrifices*, *Sacraments*, and other rituall obſervations; This tooke its mortall wound by the death of Chriſt, and with him died: For as it had *Vigorem a Chriſto, relationem ad Chriſtum*; ſo it had *conſummationem in Chriſto*: He gave ceremonies their beginning, and he alſo hath given them their ending.

True it is this Law was not preſently throwne into the grave, but (according to the ſeemly buriall of humane bodies) they had their funeralls and were brought with ſolemnity to their Sepulchers. And he that revives them, ſhall not be in *Auſtines* judgement, *Pius funeris deductor*, but *Impius Sepulture violator*; not a devout ſolemnizer of the Funerall, but a prophane raker in the grave, and the violator of quiet ſepulture.

Aug. Epiſt. 19 ad Hier.

Queſt.

Quest. But did all Ceremonies then utterly dye.

Resp. We must here distinguish betwixt Ceremonies: Some Ceremonies in the old Law were mixt (being naturall and Ceremoniall) as for the Elder to have a double portion; here take away the *Ceremoniall* part as *it figured Christ*: So the *Naturall* part of giving the Elder a double portion may be preserved.

Thus cities of *Refuge* were appointed to save the man-killer from the *Revenger* of blood: There was a *Ceremonie* annexed to this Law, that they should stay untill the death of the *High-Priest* in the Cityes of *Refuge*: Take away that *Ceremony* and the equity of the Law may stand, and Cities of *Refuge* be kept, that those who casually kil be not slain.

Again, some *Ceremonies* in the old Law were *typicall*, figuring Christ: These are dead, yea deadly in respect of Use: Of use (I say) but not in regard of Reading, Hearing, or having instruction from them.

Others are *Ceremonies* of *Order*: These still remain; for Christ came not to destroy *Order*: God must be served with the body, and therfore of necessity there must be some outward observances. Provided, First, for number they be few. Secondly, for signification plain. Thirdly, for observation simple, far from ostentation, farther from superstition.

So that this makes neither for *Iewish* nor *Popish Ceremonies*: As for those *Ceremonies* of the Old *Testament*, they are not fit for us, the Church being now past her infancy and come to maturity of age. Saint *Augustin* tells of a Youth who came to *Vindecianus* a Physitian, and was cured of his disease, after when he was growne to be a man, he fell into the same disease again, and applied the same receipt which he had used before in his Youth, and it almost killed him; He came to the Physitian and complained of his Physick: the Physitian replyed, it was no marvell, for that might be wholsome to him when

Aug. Epist. 19. *ad Marcel.*

when he was a youth, which now he was of age would be deadly.

Thus the *Ceremonies* of the Law were profitable for the *Iewes* being Children, and taken at the *Commandement* of God; which now to us, who are become men in Christ, would be mortall.

And for *Popish Ceremonies* they rather become the *whore of Rome* then the *Spouse of Christ*. True it is the *Spouse* of *Christ* cannot be without her Borders and her Laces, yet she may not flaunt it like an *Harlot*, but be soberly attyred like a chast and grave Matron. The Church of *Rome* loades her selfe with a heap of gaudy *Cerimonies* which they obtrude upon the people, as principall parts of Gods service, yea worship them and bind mens consciences unto them on pain of damnation, and so fall under *Austins* censure, digging into the graves of the dead for putrified and rotten reliques.

The *Morall part* of the *Law* is that which prescribes the rule of a godly and upright life, being divided into two Tables, the former concerning *God*, the other our *Neighbour*. Now this Law in *Consideration of the Elect* is abolished by the comming of Christ, and that both *Quoad damnandi vim*, as *Rom.* 8. 1. and *Quoad dominandi vim*, as *Rom.* 6. 14.

Aretius. Notwithstanding this; It hath the office of a *Schoolemaster*, *Gal.* 3. 24. Now the office of a *Schoolemaster* is double, *Dirigere & Corrigere*; So the Law directs and corrects: By feare of punishment it keeps under the Old-man, (the remnants whereof are yet in the best) and it directs and instructs the new man in the waies of God: The Law sends the Elect to Christ to be saved, and Christ sends us back again to the Law to learn *Obedience*.

In *consideration of Unbeleevers and Impenitent ones* this Law is no way abolished; It seemeth to convince them, and condemne them without all hope of *mercy*; as for the other two profitable uses it is no whit availeable unto them through their own default.

The

The *Antinomians* then, who take away all uſe of the Law may ſee their folly. Chriſt met with none on the *mount* in his Glory, but *Moſes* and *Elias*; the *Law-giver* and the *Law-reſtorer*: to ſhew that he did not only come to *fulfill the Law*, and *inſtitute* the *Goſpell*, but even to *reconcile the Law* and the *Goſpell*: We muſt obey what God commanded by *Moſes*, and what we cannot performe is ſupplied to us by our *Beliefe* in *IESUS*, *Luke* 16.16.

Obiect. The *Law* and the *Prophets* were till *John*: why ſhould we now have to deale with it?

Reſp. They were untill *John* as a *Preparation* and *Prediction* of Chriſts comming: He being come that *Preparation* and *Prediction* is ended; but ſtill both *Law* and *Prophets* do remain, both to confirme us in the Faith of Chriſt and direct us in the way to Chriſt. Therfore *Malachi* the laſt of the *Prophets* in the very point of his paſſage towards the prediction of Chriſt, and of *John* the *Baptiſt*, ſeales up the Old Teſtament in his laſt Chapter with, *Remember yee the Law of Moſes my Servant.* A man may not forget his *Schoole-maſter*, becauſe he hath learned his leſſon: And to this we have a harmony of the Confeſſion of all Chriſtian Churches, *Helvet Confeſ. Artic.* 10. *Gallica Confeſ. Artic.* 23. *Aug. Confeſ. Pag.* 127. *Scot. Art.* 15. *Belg. Con. Art.* 25. *Argentinenſis Conf. cap.* 12. *Auguſt. Conf. Art.* 6.

Vſe 2. If it be ſo that the Law hath its *Paſſe*, ſtay it not by the way: Seek not for life and Juſtification where it is not to be had; The Law can looke upon you and further exaſperat (as this *Prieſt* and *Levite* did) but it can do no more; thanke it for this, and welcome Chriſt. But if you look for Salvation by the Law, *Chriſt ſhall profit you nothing.*

The lower the *Sunne* is, the higher is your ſhadow: and the higher it goes the ſhorter the ſhadow is: Whilſt the Sunne is before you the ſhadow is behind you; and you ſee it not, but turne your back upon it, and you ſee nothing

thing but ſhadowes: So whilſt you look on Chriſt you will ſet by the Law of *Ceremonies*, but if you turne your backes upon him, *Umbra rerum* will be your ruine.

Abrogation is a plauſible doctrine in popular eſtates, *Proclamations* concerning immunities from Tributes, is wonderfully well taken, ſuch ſhould this Doctrin in Divinity be: It is one of the great gifts and endowments beſtowed by God on his Church, we ſhould therfore joyfully entertain it, and *ſtand faſt in that liberty, wherwith Chriſt hath made us free, Gal.5.1.*

Onely take we heed that we abuſe not our liberty, and we abuſe it when we uſe it *as a Cloake of maliciouſneſſe*, 1 *Pet.2.16.* when we plead it for a defence of ſin: but we are made free from ſin that we may be the ſervants of *righteouſneſſe, Rom.6.18.*

Secondly, when under pretence of *Chriſtian libertie* we refuſe to obey authority in things of an indifferent nature, 1 *Pet.2.16.* The objection ſeems to be this in hand, *We are freed* (might ſome ſay) *from Ceremonies or Ordinances in things indifferent.* The *Apoſtle* anſwers, that our liberty ſhould not be made a Cloake for our ill affectedneſſe towards authority; for the Law of God muſt ſtill direct, and that will us to honour our Magiſtrates, and in what more then in obeying in ſuch things as are indifferent; And ſo much for the firſt part of this *Parable*, proceed wee.

1 Pet.2.16.

Text. *But a certaine Samaritan as he journeyed came where he was, &c.*

Verſ.33.

The *Prieſt* and *Levite* paſſe by without ſhewing any compaſſion. A third man comes, and he a *Samaritane*, who ſhews him mercy.

By the way learn,

Doct. *The moſt want mercy*; For one that ſhews it, two ſhew it not, 1 *King.19.* *Rom.11.3.* *Ieremy 3.16.* *Iſay.*

Isay, 57. 1. *Hosea* 4. 1. *Amos* 8.6. *Psalme* 12. 1. 2 *Tim.*3.2.

And no marvell seeing there are *so few righteous*, *Isay.* 57 1. Iniquity abounds, therfore the love of many waxeth cold: And few there are that have tasted of Gods Mercy in Christ. *Reason.*

Secondly, those, who were, are not; God hath housed them before the storm comes, *They are taken away from future evills. Isa.*57 1.

Shall not the Land then tremble for this, and every one mourne that dwells therein, Amos 8. 8. There was a Church called *Philodelphia, brotherly love*, but where may it now be found? *Run y^e, go to and fro through the Streets of our Hierusalem, see now and know and seeke in the broad places thereof, if you can find a man, if there be any that sheweth Mercy, that succoreth the needy, and I will pardon.* *Vse.* Ier.3.1.

The *Common-wealth* takes up the same complaint, whilst those that should bee *Eyes to the blinde*, pluck out their *Brethrens eyes*, and make them blind, whilst they *grinde* their faces who should cheare them; and robb them of their garments who should cloath them. Where is *Mercy?* Iob 24.15. Mich.3.2.

Whilst there are (almost) as many *Nimrods* as *Great ones*, and *Tyrants* as *Land-lords*; whilst *Rich men* eat up the *Poores Commons*, and take away the bread that belongs to children, giving it to Dogs, to Kites, that they may be stuffed up, and gorged in their mews, whilst *Christ Iesus* in his distressed members hath his face *withered, back naked*, &c. Where is *Mercy*?

Whilst men turne *bread* into *stones* (A trick beyond the Divell) selling good land to build fine houses, turning the smoake that ascended the Chimnies of their fore-Fathers, relieving edifices, through their own nostrils: Whilst there is so much Pride, so little Pity, great Feasts, little Charity, huge Barns, small Alms, *&c*, where will you go to find out *Mercy*.

We

We read that it was the uſe of the *Romane Cenſors* once in a yeare to call the *Citizens* before them, and take account how the *Lawes* were obſerved in all their *Provinces*, A *meſſenger* was commanded to call the *Good-men* before him; He went unto the *Temples* and to the *Tombes* of ſuch as for their virtue in their life-time were moſt renowned, and called every one of them by their names, ſummoning them to appeare before the *Cenſors*: for which being reprooved, he thus anſwered, that ſickneſſe and age had worne out all the *Good-men* of the City, ſo that he was driven to go unto their Sepulchers, none being left alive amongſt them worthy of that name. You can apply it.

The *Prophet* ſometimes when righteouſneſſe was taken up into the Clouds, and the Earth void of it cries unto *the Heavens that they would drop downe Righteouſneſſe* again: So let us, ſeeing the want of *mercy* amongſt men, cry out, *O ye Heavens drop downe mercy*; And with *David*, *Helpe Lord, Pſal.*12 1. Lamenting much the decay of it, as God expects, *Iſay.*57.1. And by our indeavours ſet her up once more, every one ſhewing *mercy* to his *brother* as we are exhorted, *Zach.*7.9. 1 *Pet.*3. *Coloſ* 3. 12. *Luk.*6.36. So when others miſſe of *mercy* (as mercileſſe people will, *Iames* 2.13.) We ſhall find it; for, *Bleſſed are the mercifull*, *Mat.*5. This in *Generall*, come we to *Particulars*.

The *Perſon* ſuccouring is here deſcribed, firſt by his country or Nation, ſecondly by his *humanity* and *mercifull diſpoſition*. By Nation he was

[*A Samaritane.*]

Samaria was the City royall of the ten Tribes, built by *Omri* and remained the chiefe ſeat of the Kingdome ſo long as their kingdome endured: But when *Salamanſur* the *Aſſyrian* (in the dayes of *Hoſhea*) beſeiged it, and tooke it, he carried the *Iſraelites* thence into *Aſſyria*, and the

1 King. 16.24.

the King of *Assyria* (who was as *Ezra* saith *Esar-haddon* the son of *Senacherib*, *Ezra* 4.2. whom he also called *verse* 10. the great and noble *Asshapper*) sent thither Colonies to inhabit that Region from *Babylon*, and from *Cuthah*, and from *Ava*, and from *Hemath*, and from *Sepharvaim*, 2 *King*. 17.24. *Ezr*. 4.9,10. *Cuthah* and *Ava* were parts of the Deserts of *Arabia*: *Hemath* and *Sepharvaim* of *Syria* and *Mesopotamia*. *Tremel. annot in 2 King.* 17.

These *Heathens* as the *Text* shews served not the Lord, and therefore the Lord sent Lyons amongst them which slew them, 2 *Kings* 17.25. Hereupon they sent to the King of *Assyria*, who sent unto them one of the *Priests* of *Israell*, who were brought thence to dwell amongst them, and teach them the manner of the God of the Land, who did accordingly, and dwelt at *Bethel*, and taught them to worship the true God, *ver*. 26.27,28.

And hence it was that in many points of Religion, they agreed with Gods owne people, acknowledging the five Books of *Moses*; using Circumcision, and the Sacrifices of the Law, *ver*. 32. and looked for the *Messiah* that was to come, *Iohn* 4. 25. But yet they corrupted those points of Religion they had learned, with grosse superstition, and Idolatry, *verse* 29. In which respect though the holy Ghost saith of them, *ver*. 33. *They feared God*, because of some parts of his worship, which they retained, yet in the next *verse* it is said that *they did not feare God*; because they worshipped him not according to his Word.

This their *Superstition* was the chiefe cause why the *Iews* hated them and contemned them: Nor could they object worse in their venimous slander than this, *thou art a Samaritane*, *Iohn* 8.42. For such they concluded had the *Divell*, they worshipping the *Divell* under their Idols. Now in the History, one of these *Samaritanes* it was; one of that Sect and Nation that shewes Mercy and compassion to this poore distressed man. Observe then first,

How God beates downe the Pride of man by such *Doct.*

meanes and persons as we most contemne, and esteeme most baſely of. 1 *Cor.* 1. 27,28. See this in ſundry inſtances, 1 *Sam.* 17 9,42,44,49,51. *Iudg.* 5.29. & 4.21. & 9.53. *Acts* 12 22. *Exod.* 8.

Vſe. Rom 14 3. Lev. 15.14. Luk. 18.10. And therefore deſpiſe not the meaneſt perſons nor baſeſt creatures, by theſe God can humble and confound our Pride. The Cock in comparison is but a weake creature, and yet his crowing doth make the *Lyon* tremble: What is a *Bee* to a *Beare*, or a *Mouſe* to an *Elephant*? And yet if the *Bee* do but faſten his ſting in the Noſe of the *Beare*, or a *Mouſe* creepe up and knaw the Trunke of an *Elephant*, how eaſily do theſe little creatures torment the greateſt? What creature ſo ſwelling, and of it ſelfe ſo incroaching as the Sea? And what more weake, ſmooth and paſſable then the Sand? And yet the Sand (ſo eaſily remooved and ſwept away) is decreed to hold in the raging Element, and to break its proud and foming billowes: What in appearance weaker then words ſpoken by a weak, poore, and deſpiſed Miniſter? And what ſtronger in the world then raging luſt? And yet God by thoſe tames and ſubdues theſe, that we may learne to feare his power.

Secondly, Obſerve,

Doct. *Better dealing may many times be found from thoſe that are wicked and ſuperſtitious, then from ſuch who profeſſe better.* You have heard what Profeſſion the Prieſt and Levite did make, and who the *Samaritan* was, and how ſhort he came of them, you have alſo ſeen; and yet here he ſhewes mercy when they ſhew none at all, ſee *Luk.* 17.16.

(That we give no offence) give me leave to explaine my ſelfe in theſe foure Concluſions.

Firſt, Where the true feare of God is not, no good dealing can be expected or looked for, but the contrary, *Gen.* 12 12.20,21. *Hoſ.* 4.1,2. *Ier.* 5.7. & 7.9, 10. *Rom.* 1.25, 26,29. & 3.18. *Mich.* 7.5. We ſee this alſo in the example of the *Sodomites*, *Gen.* 19.9. And in the Inhabitants of *Gibeah*, towards the *Levite* and his *wife*, *Iud.* 19.12. So that

wher

where men are without the feare of God and knowledge of his name, they are abominable in all their doings, and to every good work reprobate.

Secondly, no better dealing is to be found, then where the true feare of God is. Those who are truly religious, who know God and feare him, will deale well; none better, *Gen.*42.18. *Exod.*1.17. *Psal.*111.10. Such are best *Husbands*, *Gen.* 21.12. Best *Wives*. 1 *Pet.* 3.6. Best *Masters*, *Gen.*18.19. *Act.*10.7. Best *Servants*, *Gen.*14.14. & 24.2. *Philemon* 11. Best *Children*, *Gen.* 22.9.

Thirdly, It sometimes so happens that better dealing may be found amongst Idolaters and those who are superstitious, then amongst such as are very forward Professors of Gods name and feare. Thus *Ieremias* found more *favour* amongst the *Chaldeans* then his owne people: The men of *Anathoth*, they sought his *life*, *Ier.* 11.21. And put him in *Prison*, *Ier.*37.15. when the other knock off his *Chaines*, set him at *liberty*, give him *victualls*, and a reward as you read. *Ier.*39.12. & 40.4,5. So *David* found more favour from *Achish* King of the *Philistines*, then from *Saul*: That *Philistin* King welcomes him, supplies his wants, likes his conversation and presence so well, as that he professeth himselfe pleased with him, as with an Angell of God, 1 *Sam.*27.3. & 28.2. & 29.9. *Saul* hunts after him, seeks to take his life from him, and expels him, notwithstanding the teares, vowes and promises he made to *David*: The promise of a *Pagan* may be sometimes taken before the Fidelity of a professed Christian: Fidelity may be without the Church and falshood within it. And thus S. *Paul* found more kindnesse amongst *Barbarians*, then his own Country men: Heare what he saies of the entertainment he had amongst the *Iewes*, *Five times received I fourty stripes save one, thrice was I beaten with rods, once was I stoned, In perills often, in perils by robbers, in perills by mine owne Country-men, in perills amongst false Brethren*, &c. 1 *Cor.*11.24,25,26.

Heare now what entertainement amongst *Barbarians* when he escaped Shipwracke: *The Barbarous people shewed us no little kindnesse, they kindled a fire, and received every one, because of the raine and cold, Act.* 28. 2. *Ioseph* you know was advanced in *Egypt*, *Gen.* 41. 40. when his brethren would have killed him in *Israell*. *Eliah* could not be fed in *Israell*, 1 *King.* 17. 15. yet is cherished by a poore *widdow* of *Sarepta* in *Sydon*, a *heathenish* Country; in divers other instances this conclusion might be made good.

Tit. 1. 12. Fourthly and lastly, Though this thus sometimes falls out, yet it is not the fault of true *Profession*, nor Religion; But of the Professor who abuseth his *Profession*, which comes to passe,

Reason. 1. Through *Gods permission* (and that in infinite vvisdom) to provoke his people to greater care and circumspection of their wayes, *Rom.* 2. 23.

Ireneus advers Har. l. 1, *c.* 24. 2. Through the *Divells instigation*, that the *Gospell* may be blemished, and the *Profession* scandalized, and others kept off from it.

3. Through *mans owne corruption*, who naturally loves to dissemble, and nothing more.

And thus much for Explanation and Confirmation; A word now for Application.

Vse 1. Eitst thinke it not strange when you find it thus; cry not out of all *Professors*, because it is thus: Some Kings have proved *tyrants*, wil you say that al are so? Some *Angels* are now turned *Divells*, will you condemne the rest? A Noble-man condemn'd for treason (of whom *Camden* speakes) spake thus of himselfe, *It is not the Baron, but the Barronry that is the traitor*: So on the other side, thinke you, it is not the *Profession*, but the *Professor* that is faulty. And as *William* the first, Apologizing for himselfe unto the *Pope* for that he had censured one who was both a *Bishop* and an *Earle*, that it was not the *Bishop* he did meddle with, but the *Earle* only: Do ye the like, fault the party, let *Profession* be spared.

And

And it would do well if *Profeſſors* were more carefull of their *actions* and *dealings*: As Saint *Paul* ſpake in another caſe, ſo I in this; *There is verily a fault amongſt you*, and that moſt horrid, while you uſe your *Profeſſion* for a cloake to cover your oppreſſion; as the *Phariſees* under colour of long Prayers devoured widows houſes, *Mat.* 23. 10. To amend this conſider. *Vſe* 2.

Firſt, what a pretious thing the *Goſpell* and profeſſion is, Chriſt being the High-Prieſt of it: Woe then to ſuch, whoſe dead Flies cauſe that box of pretious Ointment to ſtinke even in the Noſtrils of the wicked, *Ezek.* 36. 15,20. Heb. 2. 1.

Secondly, do but think how neare you come to God in your *Profeſſion*, you dip with him in the ſame diſh, will you betray him? *Rom.* 2. 22.

Thirdly, what a wound you have given to divers of Gods children, while they ſuffer for your faults: *Ioſephs Coat* is ſtill held up, *See is not this thy Sonnes?* Are not theſe your *Profeſſors?* Hence is that Prayer of *David*, *Pſalme* 69. 6. *Let none be aſhamed becauſe of mee.*

Fourthly, and how many have bin kept from profeſſion by your ill living? This was the practiſe of the Divell in ancient times, as witneſſeth *Euſebius* (*Eccl. Hiſt. lib.* 4. 7. & 5. 1.) And how uncomfortable muſt this be unto thee in the day of Gods viſitation: Imagine if thou canſt.

See then that your religious life commend your Religion, *Having your converſation honeſt in the ſight of all men, that yon may ſilence evill doers*, *Rom.* 12. 17. 1 *Pet.* 2. 12. We are ſet upon a Stage, the eyes of every one (of Angels and Divels) are upon us, to obſerve us, and a little black upon a white ground is ſoone eſpied.

As *Nehemiah* in another caſe, ſay thou in this; *Shall ſuch a one as I flie?* Shall I couzen, deceive, lye, *&c.* What come ſhort of a *Turke*, *Iew*, *Heathen?* Shall Perjury, Uſury, Deceit be odious to them, ſavoury to me? *&c.* It ſhall not Nehe. 6. 11, 12 13.

be, I will not do thus; now *therfore O Lord strengthen my hands.*

Thirdly, in that this *Samaritane* shewed mercy to this poore distressed man (who was a Jew) notwithstanding the inveterate hatred that was betwixt them, we are taught,

Doct. *Not so much to respect the Person as the necessity of the Person in the workes of mercy*; Be he friend or foe, known or unknown; if he fall into misery and calamity, mercy is to be extended to him, *Pro.* 25.21, 22. *Rom.* 13.8. & 12.20. *Exo.* 23.4. You have a memorable example of this in *Elisha* 2 *King.* 6.22 And in God himself, whose example is without exception, *Mat.* 5.44 *Rom.* 5.10.

Gal. 6. 10. Mat. 5. 42.

This Truth is not without the suffrage of Antiquity. *Atticus* the Bishop of *Constantinople* when hee sent money to *Calliopius* the *Niceme Priest* to be distributed amongst the poore, willed him in the distribution thereof not to regard so much as Religion in them, but onely to have an eye to this, that the needy might be sustained.

Niceph. lib. 14 cap. 24.

Saint *Chrysostome*, prescribing a forme of giving *Alms*, saith (amongst other things) that Bountifullnesse is to be measured by the neede of those that crave. And in his second *Homily* of the beggar *Lazarus*, he hath these words: If it be the worst Person that lives, and wants necessary sustenance, let us supply his need, *it is enough he is in misery.*

Ad Olympiad. Chrys. de Lazaro con. 2. Tom. 2.

Saint *Hierom* in his Epistles tells us, that whether the distressed be a Priest, a Cozen or Acquaintance, *Nihil in illo aliud consideres quam paupertatem*: No notice should be taken of any thing in him saving of his poverty.

Hier. in Epist.

Saint *Ambrose* saith, that mercy useth not to judge of deserts, but to help necessity, not to examine the righteousnes of a man, but to relieve his need, and he witnesseth of the Emperour *Theodosius*, that he never denied mercy unto any that craved it.

Amb. lib. de Nab 5. 8.

For

For misery is the proper object of Mercy. And therfore Saint *Austine* defines it to be, *A fellow feeling in our hearts of anothers misery*, So that it looketh not into the cause, but into the present state and condition: Now man is nothing els but misery and calamity, as saith *Herodotus*, and *miseria res digna misericordiâ*, misery is a thing worthy of mercy. *Reason.* *Misericordia est alienæ miseriæ in nostro corde compassio, Aug de civ. Dei lib. 9. cap. 11.*

This then meets with those, who to spare the Purse will object against the Person; if they can catch at some exception against the party to be relieved, whereby to perswade themselves that he is not capable of their mercy; be his necessity what it will be they are then safe. *Vse*

The world is bad (say they) and though there be some good, yet this man is naught and wicked; it shall be but cast away what is given. Or he is mine enemy and hath done me wrong, and many such like pleas men bring to deceive themselves withall. *Object.*

1. Say that the world is bad, and but few are worthy, what then? Doth the Husband man refuse to plow and sow or occupy a Farme, because most ground is barren? This maketh him more carefull to choose his soyle, and more painfull in the manuring and husbanding therof: Excellently speaketh Saint *Chrysostome* to the Point: *What excuses* (saith he) *and delayes would many make, if God had commanded us to search out the life and conversation of the poore and then to shew mercy on them?* But now God hath eased us of all this care; why then do we pluck upon our selves unnecessary cares? It is one thing to be a Judge, an other thing to be a mercifull man: When we give an Alms, though it be to the unworthy, yet it is an Alms: If wee bee curious about the unworthy, perchance allso the worthy may escape us. Now it is farre better to doe good to the unworthy for the sake of the worthy, than not to doe good to the worthy for the sake of the unworthy. *Resp.* *Chrys. de Lazaro con. 2. Tom. 2 col. 1350.* *Nazianz.*

2. Say that he who asketh thy relieſe be wicked and unthankfull, and thou knowest him to be so; yet mans

Laert l. 6. cap 1 humanitati dandum si non ipsi homini, Arist.

nature is to be pitried in an evill man: So *Aristotle* sometimes answered for himselfe in the like case. And he that gives an Almes unto a sinner (not because he is a sinner, but) because he is a man relieveth not a sinfull, but a righteous poore man; because he respects not his fault, but his Nature. Again set before thee the example of God himselfe, who ceaseth not to shew mercy to those who blaspheme his name. *&c. Mat.* 5. 45. The force of this Argument compelled a *Pagan* to say: *That it is the part of liberality to give to every one that asketh, therin and to imitate God.* If thou dost imitate God, saith he, give also to the unthankful. And again is he unthankfull? He hath therin not injured me, but himself: I have done my duty, when I gave, nor will I for this give more slowly, but with greater diligence; for what I have cast away upon this man, I shall find amongst others: Yea I will give unto the same man againe; and like a good Husbandman, I will overcome the barrenneſſe of the soyle with my care and painfull tillage, neither is it any great matter to give and loose, but to loose and give.

Seneca l. de beneficijs l. 7. c. 32

Object.

3. But he is mine enemy, and hath done me wrong, shall I give to him?

Respon. Magnificentissimæ bonitatis est ut tuum quoq; inimicum diligas, Aug. Ench. 73.

Take the answer from the mouth of Saint *Paul* himselfe, *Rom.* 12. 20. Thou shalt in *feeding* him, if he be hungry, and by other such like works of *mercy*, *Heape coales of fire upon his head*; not to consume him, but to purge away his rancor, and of an enemy to make him become thy friend.

You may read, 2 *King.* 6. How full of bloody purposes, the *Syrians* came to *Dothan*: *Elisha* calls upon the King of *Israell* (whose fingers itched to be dipt in their blood, having all their throats at his *mercy*) to set *bread* and *water* before them that they might *eat* and *drinke*, and so send them away full of good *cheare* and jollity: This was done and they hereby were overcome: So that *the bands of Syria came no more* (by way of Ambush or incursion) *into the bounds of Israell*, as you read,

ver.

verſe 23. See a victory got and no blow given to them.

Philip King of *Macedon* being councelled to puniſh one *Archadius*, (who continually rayled on him;) would not; but when he met him ſpake kindly to him, and would ſtill be ſending to him gifts: And then willed his friends to enquire what he ſaid of him amongſt the Greekes: This they did, and told the King that he was now become a great praiſer of him, the King replied, *I am then a better Phyſitian then any of you all.* *Plut.*

It is likewiſe reported of him that the like courſe he tooke with *Nicanor*, and it had the like effect: For ever after *Nicanor* in what company ſo ere he came would extoll and praiſe the King, which being related to him by his friends, he ſaid unto them, *Videtis in noſtra eſt poteſtate bene vel malè audire.* *It lyeth in our power* (you ſee) *whether wee will bee well or ill ſpoken of.* *Plut in Apol: reg.*

The like I might tell you of *Alphonſus* King of *Aragon*, who ſent to one that rayled on him a Purſe of gold, and being asked the reaſon, he ſaid, *Doggs when they barke muſt have their mouthes ſtopped with a morſell*, and indeed (we ſee) the curſteſt doggs will by caſting them a piece of bread, be quieted; as *Eſau* was by *Iacobs* preſent which he ſent. This is then a moſt noble revenge and the onely way to overcome an enemy. Shall I bring an Example nearer home? A malefactour (in birth and Perſon a comely Gentleman) was ſentenced by a Judge, in Perſon ſomewhat deformed; the condemned falls a rayling at the Judge, calling him a ſtigmaticall and bloody man. The patient Judge for that time reprived him till the next Seſſion, which being come and he produced; The Judge asked him if his choller were ſpent, he redoubles his invectives; The Judge reprives him again, as loath to let him die in ſuch a deſperate condition: After he ſends for him to his Chamber, asketh him if yet he were better

better pacified, ſtill he continues his raylings: The Judge ſaid, *God forgive thee for I doe*, and withall flung him his pardon: Wherat the Offender was ſo aſtonied, as that he would none of it, unles the Judge would pardon his malice and receive him into his ſervice; the Judge did ſo, and found him ſo faithfull, that dying he left him the greateſt part of his eſtate.

Queſt. But are all bound to do this?

Reſp. The *Papiſts* ſay thoſe *Scriptures*, *Mat.* 5. 45. *Rom.* 12. 14, 20. and ſuch like are not delivered by way of *Preept*; but of *Councell*: If a man would be perfect ſo as to ſupererogate he muſt performe it, otherwiſe he may do well enough: But if we conſider the reaſons given to inforce theſe duties, *Mat.* 5 45. We ſhall find them *Precepts*, and every one who deſires Heaven ſtands therto obliged.

Indeed it is *durus ſermo*, and contrary to an unſanctified nature, which cauſed one *Thomas Linacle* preaching on thoſe words of Chriſt, *Mat.* 5. 44. to cry out, *O my friends, either this is very abſurd, or we are no Chriſtians*: The *Phariſees* gloſſe pleaſeth well, *Love your Friends, and hate your enemies*, *Mat.* 5. 43. Or if more, then to ſhew compaſſion *to them that do ſubmit*, if they be our Enemies, (which yet may be found in generous beaſts, as in the *Lyon*, &c.) Or if yet further, *not to doe them harme*, though they hurt us: But *to bleſſe thoſe that curſe*; *doe good for ill*, &c. this fleſh and blood (which ever is an Enemy to Grace) can no way brooke.

Queſt. How comes it than to paſſe that *David* did ſo often curſe his Enemies, did he doe well therein?

Reſp. Our Enemies are to be conſidered, Firſt, as our *Private Enemies*, or as *Gods*.

Secondly we muſt diſtinguiſh betwixt our own *private cauſe*, and *Gods*.

Thirdly, betwixt the *Perſons of evill men*, and the *Actions*

of

of *evill men*. Now *David* when he cursed them, did not consider them as they were his own Enemies, but as they were Gods; nor was it in his own cause that he cursed them, but in Gods and his Churches, according unto the *rule* of *Paul*, 1 *Cor*. 16. 22.

Or if he did look upon them as his *Enemies*, than he used those imprecations, not against their *Persons*, but *Impieties*: So 2 *Sam*. 15. 31. *Act*. 4 29.

Secondly, *Davids imprecations* were rather *Prophesies* of what should befall, than *Curses* of his own, as desiring or wishing that such things should come to passe. And thus much for the usuall *objections* made against *the Persons*, yet there remains a *Case* or two to be resolved arising from the doctrin delivered.

Case. If this be so that not the *Person*, but the *necessity* of the *Person* is to be regarded, what matter is it to whom we give.

Resp. *Turpissimum genus perdendi est inconsulta donatio*, Unadvised giving is the worst kind of loosing; our *Charity* must be *Wise* as well as *warme*, therfore saith the *Psalmist*, *Psalm*. 41. 1. *Blessed is he that wisely considereth the poore and needy*. Now the *poore* and *needy* are distinguished into many kinds by our *Saviour*, *Mat*. 25 35. The *Hungry*, *Thirstie*, *Stranger*, *Naked*, *Sicke*, *Poore*, *Prisoner*.

There are *weake ones*, who have a failing or trembling hand, *Levit*. 25. 35. There are our own poore, such as are amongst us within our own Gates or Parishes, *Deut*. 15. 7. And there are poore of the Houshold of Faith, *Gal*. 6.

Again, there are *impotent poore*, and there are *impudent poore*: The former are so through *Necessity*, either *by birth*; as those borne *Creeples*, or *Blind*, or *Fatherlesse*, &c. or by *casualty of losses*, *sicknesse*, as the decaied Housholder, the maimed *Souldier* and the like: The latter are so through *Choice*, they are poore, because they are idle and lazy, and so *will be poore*: So our common Beggars and vagrant rogues (the blemish of our Governmen-

men &

ment, and burthen of our Land) Now he doth wiſely *conſider* the *poore*, who puts a difference between *poore* and *poore*, *condition* and *condition*: And (as *Hierom* ſaies) hath regard of the ſubſtance of Chriſt, that he doth not fooliſhly waſt it, nor inconſiderately give it, leaſt liberality be loſt by liberality, as the *Wiſeman* ſaid: The *Religious* are to be preferred before the *Irreligious*; and thoſe who have bin *painefull* and *laborious* before the *ſloathfull* and *negligent*, and ſuch as have walked inordinatly, concerning whom Saint *Paul* (long ſince) made an Order, that *who ſo would not worke ſhould not eate*, 2 *Theſ.* 3.10. that is (as I conceive) of the common ſtock and charge of the Church; that if nothing els yet *hunger* and *neceſſity* might compell them to labour, remembring alwaies that *Nature* be not deſerted in extream *neceſſity*: but (out of that caſe) they nouriſh *Idleneſſe* who ſuccour the *Idler*: As that *Lacademonian* ſaid to one who begged of him: If I give thee ought, thou wilt the longer continue thy idle life: For he was the cauſe of this thy reproachfull living, who firſt gave unto thee and made thee idle.

Hierom in Ep. ad Paul.

Plutarch. in Lacon.

Caſe 2. Is it not lawfull than to give an Alms at our dores to common beggars?

Reſp. It is not to be approved of, if without difference we give to all that come, as to looſe and idle perſons, (who are able to work and labour) For (beſides this that it heartens them in their lazy courſe, as alſo cauſeth the honeſt poore to be neglected, who otherwiſe ſhould be more liberally maintained, if ſuch idle droanes did not eat up their Portion.) It croſſeth Gods Ordinance, who would not *have a common beggar in Iſraell*, *Deut.* 15.4. And gives offence to the Chriſtian Magiſtrate (whom we are bound to obey in all things lawfull and indifferent) whilſt thoſe good and wholſome Laws made for reforming of this abuſe are diſobeyed and tranſgreſſed.

Qui largiuntur indignis ea quæ dignis conferri debebant, tria committunt abſurda, 1 Nam & ipſi jacturã faciunt, 2 Et in bonos contumelioſi ſunt, 3 Et malos roborant materia vitiorum ſuppeditata.

Caſe 3. What order are we to obſerve in giving Alms, or ex-

exerciſing works of *mercy*? Who are to be preferred and have priviledge above other?

Reſp. Principally, reſpect is to be had to the *ſtate* and *condition* of the parties without any difference of *Perſons*; according to the Doctrin that hath bin delivered, thoſe who are in extream neceſſity (and therby like to periſh) are firſt to be relieved (though they be our Enemies) and that before our deareſt friends, though likewiſe in great want. But if our eſtate be ſuch that we are not able to relieve all that crave our helpe, (being in the ſame degree of Poverty and Neceſſity) than the nearer any is unto our ſelves, the more muſt he be preferred.

Thus our *wives* next our *ſelves*, and before all other whatſoever, *Epheſ.* 5.28.

Then our *Parents*, who are to be preferred before our *children*, we being bound in nearer bonds of Nature to them from whom we had our ſubſtance and being than to thoſe who have from us ſubſtance & being; and owing more debt & duty unto them in reſpect of our being, birth & bringing up, than unto our children. And albeit ordinarily and in order of *Charity* we are to provide for our children rather than for our *Parents*, 2 *Cor.* 12.14. yet in great neceſſity we are more bound to our *Parents*.

After them our *Children* with the reſt of our *Family*, 1 *Tim.* 5.8. Theſe are to be relieved before all other, even before thoſe who are virtuous and religious, being not ſo near unto us in the bonds of Nature.

After theſe our *ſpirituall Kindred* muſt take place and be preferred in workes of *Mercy* before thoſe who are a kin unto us only in the fleſh, *Pſal.* 16.3. *Rom.* 12.13. Than *they* before any *common friend*, or *Neighbour*, and *theſe* before *Strangers*, and *Strangers* before *Enemies*.

Thus if our liberality cannot extend to all ſorts, we muſt ſtretch it as farre as we can according to this order; (there being an equality of eſtate, and the want and neceſſity being

being alike) (taking things in an even and equall comparison:) And so when we are linked to any in many of those bonds, we are to preferre them before any of those to whom were are but bound in some one particular. As a *gratious Child* before a *graceleſſe*; a *Religious Kinſman* and Neighbour before one *irreligious*. As a *Center* out of which iſſueth many *Lines*, the farther they are extended from the *Center* they are the farther diſ-united amongſt themſelves; and the nearer they draw to the *Center*, the nearer they are united: So the nearer they draw to God, the nearer they ſhould be to us, and more beloved of us, *Phil.* 16. *How much more unto thee*, ſaith Saint *Paul* to *Philemon*, *both in the fleſh and in the* LORD. And ſo much for this Point. *Myſtically*,

Doct. *Chriſt is the good Samaritane, by whom alone wee have Salvation and deliverance*: To this the *Scripture* beareth witneſſe, *Mat.* 1. 21. *Acts* 2. 36. & 4. 12. 2 *Cor.* 11. 4. *Phil.* 2. 10, 11. *Acts* 16. 31. *Luk.* 1. 47, 68, 69. 1 *Tim.* 1. 15. 1 *John* 4. 1. *Luk.* 4. 18. *Rom.* 7. 25. We want not humane *Authority* to back this. *The Samaritane is Chriſt* (ſaith *Theophilact.*) So Saint *Auſtin* by the *Samaritane* underſtands Chriſt (For it ſignifies a *Keeper*) and he was thus upbraided, *thou art a Samaritane*. Thus *Ambroſe*, *Melanthon*, *Aretius* with divers others.

Samaritanus iſte ipſe eſt Salvator Chriſtus Samaritanus cuſtos interpretatur & ideo ipſe Dominus ſignificatur hoc nomine, Aug. queſt. Evang. l. 2. ca. 19 & Hypog. l. 3.

Reaſon *John* 6. 27. 1 *Cor.* 1. 30. *Him hath God the Father ſealed*; God hath ordained and called him hereunto, and given him alone Commiſſion and warrant to deale about the buſineſſe of mans redemption and ſalvation.

2. As he only had a *Calling* to go about this work, So he only had *Power* and *Ability*. Thoſe neceſſary conditions required to our help and ſuccour were performable by no other creature: Who could reſcue out of the hands of the ſtrong man, but he? Who could ſatisfie, but he? *Rom.* 3. 26. *Heb.* 2. 14. Who could reſtore

to

to life, but he who was *God-Man?* no other could, therfore he or none.

We may than hence first inferre, that to whomsoever Christ is not revealed nor made known, from them Salvation (as yet) is hidden, *Ephes.* 2. 12. *Salvation is by Christ*, no Christ, no Salvation to be had. Are not they much mistaken who think all shall be saved. There were, and are Nations amongst whom the name of Christ was never heard, *Romans* 15. 20. Even at *Athens* the name was new, and for the novelty of that strange God they desired to heare *Paul* further, *Acts* 17. 18, 20. *Vse* 1. Isa. 53. 1.

True it is, God hath set up his *Sunne* for a Standard to draw all people to it, yet what the better, if we have no *Eyes*, nor *will* to look up? The *Sunne* is set in the *Heavens* for a publike light, yet it benefiteth none but those who have *Eyes*, and open them to admit, and make use of that light. A *Court* of *Iustice* or *Equity* is a publik Sanctuary, yet it actually relieveth none, but such as fly unto it: Christ is a publik and universall *Salvation*, set up for all commers, and appliable to all particulars, *Iohn* 3. 16. *Heb.* 2. 9. But all this is not beneficiall to life, but only to those that receive him, and that many receive him not is evident, *Isa.* 53. 1.

Secondly, it may stay the heart of every poore wounded sinner, who lies groaning under the sight and sence of his spoyled condition; For see, it is not an estate past hope: There is a *Samaritane* who is willing, and able to recover thee and worke thy cure. Surely this only is the board that must help to escape the wrack, no comfort in any other thing after the *Priest* and *Levite* have looked on us and passed by, but in this news of the *Samaritans* comming. *Vse* 2.

When *Noah* was in the *Arke*, if he looked downward he saw nothing but sinking, drowning, *&c.* if he looked upward nothing but *Beares* and *Tygers*; yet in the midst of all this he had the *Arke* to comfort

fort himselfe withall: Thus thou lookest upward, downeward; without thee, within thee and every thing affrights thee, till thou lookest on Christ and there thy heart reviveth.

Saint *Paul*, *Rom.* 7.24. sinking (as it were) under an unsupportable loade, *A body of sinne and death*, which he carried about with him, cryes out in an *Agony*, *Infœlix ego*, *wretched man that I am:* His sins seemed to be so many, his transgressions so fowle, that he counted himselfe *miserable* and *wretched* in respect of them: Finding himselfe sinking he gets hold upon this twig, there he hangs: *I thanke God through Iesus Christ my Lord*, *q. d.* yet I hope *God hath sent his Sonne into the world to save sinners*, *of whom I beleeve my selfe to be the cheife.* Through this cranny let light enter into thy soule.

Vse 3. And let us learne to receive this Doctrine of Salvation by Christ, with all possible joy and affection, *Luk.* 2. 10, 11.

There is matter of joy to the *Patient*, to heare from his *Physition* that his disease is cureable; To the *client* to heare from his *Councell* that the day is his: To one condemned to heare from his friend that a pardon is obtained.

It is a sweet thing to be saved from fire, from water, from the sword, from Pestilence; but to be saved from our sins is a farr greater matter. Therfore the joy arising thence, should farr exceed the joy that ariseth from any thing of that nature, this joy should be like *Harvest joy*.

Such strong affections have the godly (sensible of their sins and misery) borne to this doctrine of Salvation by Christ, as that the very name of *IESVS* hath bin sweeter to the smell of their soules than roses and violets to the outward sense.

Mart. Epig. l. 9.

Nomen cum rosis violisq́; natum,
Quod Hyblam sapit, Atticosq́; flores,
Quod nidos olet avis superba,
Nomen nectare dulcius beato.

Nothing

Nothing reliſhed Saint *Auſtin* without it, and therfore in his *Confeſſions* ſpeaking of the great delight he tooke in *Ciceroes Hortenſius* profeſſeth that the heat of his delight was abated only upon this ground, he found not in that Book the Name of *Chriſt*. Saint *Bernard* was the like affected; *Si ſcribas non placet, niſi legam ibi Ieſum*, &c. *If thou writeſt unto me thy letter doth not pleaſe me unleſſe I reade there Ieſus*: If thou conferreſt thy Diſcourſe is not ſweet without the name of *Ieſus*. A name it is highly advanced by God himſelfe above all names, *Phil.*2. Therefore let the *Sheaves* of all *Iosephs brethren*, riſe up and do *homage* to that *Sheafe*: Let us advance it, and let *every Knee bow unto it*, for *there is Salvation in no other name under Heaven to be had*, *Act.*4.12.

And is he that good *Samaritane* that muſt ſave us, let this direct us to whom to ſeek for Salvation for our ſelves and ours. No ſooner had *Iohn* pointed at *Ieſus* and ſaid, *Ecce agnus Dei, Behold the Lambe of God*, but the two Diſciples left all and followed him: Thus ſhould we upon the hearing of this Doctrine with-draw our hearts, as from all falſe feares, ſo from all vaine hopes; he alone muſt ſave us here and hereafter; And yet ſaith Chriſt, *Iohn* 5.40. *Yee will not come to me that ye may have life.* *Vſe* 4. Ioh.1.37.

Did we heare of a ſtrange *Phiſitian* come into the *Country* (very skilfull) there would be flocking to him: So there was after *Chriſt* for curing diſeaſes of the body; ſome that could not come themſelves were borne by others, as *Mark* 2.3. Others let down the roofe in a basket, but who among us takes ſo much pains for the Salvation of the ſoules of them or theirs. Our carnall part is quick and ſenſible, but our ſpirituall part is dead and dull; let us be adviſed by Saint *Peter*, 1 *Pet.*1.13.

Follow we that counſell given us, and be we thankfull to God for ever for this mercy. In the time of the Law, God ſent many to ſave *Iſrael* out of their oppreſ- *Vſe* 5.

sors hands, but all those were but petty Saviours, as the *Lord Iosuah* or the *Lord Gideon*, &c. But this is *Christ the Lord.*

They saved from *bodily Tyrants*, and worldly enemies; but *Christ* from *Hell*, the *Divell* and *Damnation*, *Luk.* 1.74 *Rom* 8 1.

They were *Saviours* of the *Body* and *goods alone*, but Christ saveth not those only, but the soule also, *Psalme* 33. 18.

They saved but for a *time*: for when those Saviours died strait waies *Israels* enemies oppressed them again, but Christ saveth us *for ever and for ever*, even eternally *Heb.* 5.9.

They saved but only those *that lived in those daies*, they could not save those that were before them, or should come after them. But Christ saveth from *Adams* fall to the end of the world: And as the same *Sunne* enlightens the *Stars* above, and the *Earth beneath*, so the same Christ was the salvation both of his *forefathers* and of *their Seed*, *Heb.* 13.8.

Now then if God expected such thanks (and that deservedly) from the *Israelites*, for sending them such Saviours for their outward good and peace; what thinke you doth he expect, and what should we returne for giving us his Son to be the Saviour of our soules for ever? *Behold thou hast bin thus carefull for us* (said *Elisha* to the *Shunamite*) *what is to bee done for thee?* So *thou Lord hast done all this for our Salvation, what shall wee returne for all?*

Vse 6. See you faile not of Salvation by Christ, *Heb* 12.15. Be ye such as he may be a Saviour to you.

Quest. How may that be?

Resp. 1. Get a sence and sight of your want and misery; *the whole need not the Physitian, but the sicke*, *Luk.* 4.18, 19. Read there what a *Text* he chose and what he said of it. O be thou his *Text*: Intreat him for his Name sake to looke upon thee, and beseech him to make good his

his Name, and not so farre to remember thy sins, as to forget himselfe.

2. See thou becomest a member of his body: The *mercy-Seat* was upon the *Arke*; get to be a true member of the Church, he shall save his people from their sins and none else.

Object. But there is a great distance betwixt Christ and me, I have bin his enemy, how should I expect such favour from him, as to be saved by him?

Resp. And was not the *Iew* and the *Samaritan* so, was there not a distance betwixt these? If man can find a heart to shew mercy to his enemy in distresse, much more God, *whose wayes are not as our wayes, nor thoughts as our thoughts.*

2. In this he will the more extoll his love and magnify it, *Ioh.* 4.10. So *Rom.* 5.10. Only see that we suffer our hearts to be wrought upon, and be not faithlesse but believing.

Text. *As he journied came where he was*]

Little did this *Samaritane* thinke to meete with such an Object for his Compassion, but while hee is on his way, and in his journy, he meets with one unexpectedly.

Obserue hence,

Doct. *God serves himselfe and providence of us and by us then especially when we are in our wayes and following the workes of our callings*, *Exod.* 3.1. *Iudg.* 6.11,12. 1 *Sam.* 9. 3,19. *Luk.* 1.8. & 2.8. *Mat.* 4.18. *Act.* 9.3. *Act.* 8.26,27. *Luk.* 24.27.

Vse Would we then find God in the tokens of his grace, and favour to us, see that he find us employed in our vocations following our businesse, that he may know where to find us when he hath a blessing to bestow upon us, *Psalme* 109.31. *He stands at the right hand of the poore to save him:* The *Right-hand* you know is usually *the working-hand*, now at the working hand he stands to give a blessing, not at our left hand, to blesse us in

our idleneſſe, ſo *Pſal.* 16. 8. *Iſay.* 31.13.

You read *Deut.*22.6. the whilſt the Bird keepes her neſt, and ſits upon her eggs, or young ones, God undertooke the Protection of her; None might touch her or hurt her; but when ſhe left her Neſt and forſooke her eggs, ſhe was in danger. Thus it is with him that keepes himſelfe in his way, the Angels are commanded to preſerve him, *Pſal.* 91.11. But going out and wandering from our place, we are like the bird that wandereth from her Neſt, *Prov.* 27.8. lyable to Gods Judgement and the temptation of the Divell: Whereupon Saint *Hierom* gave this advice to his friend *Ruſticus* the *Monke*, that he would ſtill be doing ſomething, that ſo the Divell when he came might find him buſie. Flies eaſily ſtick to the cold pot, but they eſchew the pot that is hot and boyling; ſo is it with the temptations of Satan, they light not ſo often on a ſtirring and and active mind, as on the idle and ſloathfull perſon.

Secondly we hence note,

*Doct.*2. *That opportunities of doing good to others, which unexpectedly we meet withall in our waies are to be apprehended, and made uſe of,* *Eccl.*8.5. *Pro.*3.27. *Gal.*6.10. *See* 1 *Sam.*30 5.2 *King.*8.5.

Reaſon Otherwiſe we controle Gods wiſdome in whoſe hand it is to diſpoſe of times and ſeaſons.

Vſe Col.4. O that we were wiſe *to redeeme our time.* There is none of us but have more opportunities offered daily, both of doing and receiving good then we expected, or looked for, but who is ſo wiſe as to apprehend them? When we let ſlip an opportunity for our outward ſtate, we can cry ſhame on our ſelves: What a foole was I, but many a faire opportunity God puts us upon to do good to our own ſoules which we ſleightly let paſſe. To amend this, conſider

1. God gladly takes every opportunity for the doing of us good: If *Iob* be *naked* he laies hold on the opportunity and

and cloathes him: If the *Shunamites* child be dead to quicken him: If *Lazarus* buried, he glad of the occasion, raiseth him, &c.

2. Satan watcheth upon every opportunity to do us mischiefe. If *David* be a little idle, he takes the opportunity and tempts him to *Adultery*. If *Ioshua the High-Priest* staine his *Priests garments* and so come to *minister before the Lord*, *Satan* will take the opportunity to *resist him*, and tell tales of him: His sowing season is when men sleepe, which opportunity he looseth not. Zach. 3. 1.

3. The godly have bin good husbands of their time, and apprehended every good occasion offered. *Paul* will preach while a *doore is open*, and there is likely-hood of doing good. *Cornelius* and his friends will gather themselves together, when *Peter* opens his mouth and preacheth the word unto them. Act. 10. *Abigale* watcheth the fittest opportunity both to reproove *Nabal* and pacifie *David*. 1 Sam. 25. And *Nathan* can observe his time, when to come in, and second *Bathsheba* in her suit for *Salomon* her son, &c. 1 Kin. 1. 14, 22

4. The wicked also know their times (though not in those things which belong unto their peace) The servants of *Benhadad* can lie upon the catch and take every word that fals from the mouth of *Ahab* that will serve their ends, *Thy brother Benhadad*, &c. 1 King. 20. 33

Watch we then all opportunities, to apprehend them, wherin we may do good to others as well as to our selves. Sometimes it may so fall out a word of our mouths may stand them in great stead, as you see in that Example, 2 *King.* 8. 5. such a time must be observed and apprehended. Sometimes it may happen that to lend or to forbeare to require our owne from them may do them as great a pleasure as to give so much at an other time, here we should observe the opportunity, so shall the worke be more beautifull and pretious, as you read, *Eccles.* 3. 11. *Opportunitate nihil fælicius, amitti nihil facilius.*

Mystically: The journey of this *Samaritane* sets

forth unto us our bleſſed *Saviour*, his *Deſcention from Heaven* to us in the fleſh. *Quis eſt qui deſcendit de Cœlo, niſi qui aſcendit in Cœlum, filius hominis qui eſt in Cœlo?* Saith Saint *Ambroſe*, as we have it, *Iohn* 3.13.

Deſcendit non per peccatum ſed per incarnatio nis myſterium, Amb.

Now he came where we were; Firſt, when he was conceived *in the wombe*; for in the *wombe* of our mother we lay wounded, *Pſ.*51.5.

2. He came where we were, when he came into the *World*, *Iohn* 1.10,11. And there he found us in the manger. *Pſal.* 49.12.20. *Man in honour underſtanding not, is like to the Beaſts that periſh*: What was *Man* elſe but *Beaſt* having loſt his excellency? Wherupon ſaith St. *Bernard*, *Iumenta pinto dicerent (ſi loqui fas eſſet) Ecce Adam factus eſt quaſi unus ex nobis.*

3. He came where we were, when he went into the *Grave*; we were but dead men; Death had taken us up captive and carried us into his Denne. Chriſt to redeeme us breakes into his hold; overcomes the ſtrong man, binds him and ſets the priſoner free, 1 *Cor.*15.54,55, 56,57.

Queſt. But when tooke Chriſt this journy?

Reſp. *Quando venit plenitudo temporis* (ſaith the Scripture) *Gal.*4.4. *When the fullneſſe of time was come*; not in the beginning of the world; not ſo ſoone as man was fallen and wounded, but long after; it being deferred by the wiſdome of God purpoſely that man might feele his diſeaſe, and ſee the need he had of helpe and remedy.

Nor was it fit that ſuch a Prince as he ſhould come without his banners and triamphs before him.

But in the perfect age of the world he came to ſhew that with him he brought perfection; *Perfect joy, perfect peace, perfect Salvation*, &c.

Vſe How can we but admire at the love and rare humility of our bleſſed *Saviour* thus to humble and abaſe himſelfe, who being the higheſt ſhould yet deſcend down

downe unto the loweſt, and come *Ex alto* from the height of Heaven, yea *Ex altiſſimo* from the boſome of his Father, to viſite man a poore wounded creature.

When *Eliah* lay in his Cave deſolate and alone, the Lord called to him and ſaid, *what doeſt thou here Eliah?* May it not be ſaid in this caſe to the Sonne of God, *What doeſt thou here?* Why cameſt thou to this forlorne and abject place?

We cannot thinke that our bleſſed *Saviour* had any buſineſſe of his owne, and that he did take up the worke of mans *Redemption* and *Salvation*, by the way as he went, as this *Samaritane* in the *Parable* did the wounded man, but this was the maine errand and end he undertooke this journy for, *Heb.* 2. 14. In which reſpect at the firſt moment of his *Incarnation* he is ſaid to be *given us of the Father*, *Iſay.* 9. 6. Both *natus nobis*, and *datus nobis*, for us men *Incarnatus* (ſaith the *Nicene Creed*,) for us men *Condemnatus*, bred for us, dead for us, all for us.

Should a Prince come to a Dungeon, and but call or looke through the grate upon the Priſoner, as *Ebedmelech* did on *Ieremiah*; And *Nebuchadnezer* on *Shadrach*, *Meſach* and *Abednego*, the favour were great, and greatly to be eſteemed of (eſpecially when the party is out of favour and in great diſgrace withall.) But to come into the Dungeon or Priſon, and there eat, and drink, and ſleep and keepe with the Offender, who would not wonder to to heare of ſuch an act and admire ſo rare an example of humility and favour? But this of Chriſt is more, for ſhould a King not only do (as before was ſaid) for a Traitor that hath ſought his life; but further for the good of ſuch a one be content to be made a toade or frog or the meaneſt creature, it were not to be compared with this love of Chriſt; for betwixt the meaneſt of the creatures and a King, there is not ſo great a diſproportion, as betwixt the Creator and the creature. One hand made them all,

and they were all made of the ſame matter, Earth and Duſt, and when they are turned to Earth againe there is no difference betwixt them: But betwixt the *Sonne of God* and *Nature of man* there was no proportion at all. This then exceeds. Why didſt thou wonder *David* at a farre leſſe mercy, *O what is man that thou ſo regardeſt him! Pſalm.*8. And thou *Salomon* admire that *God ſhould be pleaſed to dwell in a Temple made with hands,* (which was yet as glorious as the wit of man could deviſe to make it) And thou *Elizabeth* by way of aſtoniſhment demand, *Whence commeth this that the mother of my Lord is come unto me?* Behold *I my ſelfe will come and dwell in the midſt of you* (ſaith the Lord.) And he hath performed his Promiſe, ἐσκήνωσεν ἐν ἡμῖν, ſaith the *Evangeliſt, he dwelt with us,* The eternall God is come from Heaven and hath planted his *Tabernacle* in the midſt of us, and ſaith, *touch me, handle me, Luk.* 24. 39. Like a good Phyſitian he preſſeth into the *Peſt-houſe* of this contagious world, healing all our infirmities, diſdaining none.

1 King. 8. 27.

Luk. 1. 43. Zach. 2.

Vſe 1. Seeing then that it is thus, our duty is to entertain him chearfully; let us take up the *Harpe* and *Timbrell,* tune our ſoules into a pleaſant Key; riſe up and meet our God *with a new Song in our mouthes,* as *Luk.* 1 68. This will proove the heavy condemnation of the world in the end, *that he came to his owne, but his owne received him not, Ioh.* 1. 11. Firſt in not knowing him, 2. Not acknowledging him, 3. Not loving him, 4. Not believing him, 5. Not obeying him. All theſe waies we refuſe him, much more when we perſecute him, and ſlay him. as *Math.* 21. 33. be not like the *Bethlemites,* who afforded him no better a lodging than the *Oxes* and *Aſſes* had, *a Stable.* The beſt roome is not good enough for his entertainment.

Vſe 2. And let it further inſtruct us by way of thankfulneſſe to take a journy unto him where he is, who ſo gratiouſly hath come to us where we were, we owe him a viſit.

Obiect.

Object. How can we go to him? *Where he is we cannot come, Ioh.* 13.33.

Resp. Corporally, as yet we cannot, but *afterwards we may, Ioh.* 13.36.

Spiritually we ought: And that, first by *Contemplation, Col.* 3.1, 2. 2 *Cor.* 4.18.

2. By *Desideration*; longing still for his presence, desiring that we may once be where he is, *Phil.* 1.23. 2 *Cor.* 5.8.

3. By *Resolution* or *Determination*, with full purpose of heart cleaving close unto him, *Act.* 11.23. *Phil.* 3.8. *Revel.* 12.11.

4. By *Imitation*, still following his example in things imitable, doing as he hath done, walking in those steps he hath gone before us in, *Mat.* 11.29. *Iohn* 13.15. *Ephes.* 5.2. 1 *Pet.* 2.

Besides we come unto him in his *Ordinances, Pro.* 9. *Luk* 14.17. *Mat.* 22. Who can say the Church is too far considering the long journy Christ tooke? We come also unto him in *receiving of his servants*, and in *visiting* his distressed members, *Math.* 10.40. & 25.40. Thus come.

And lastly, let us learne hence to have *the same mind in us that was in Christ Iesus*; to humble our selves and finish our workes of *Selfe-deniall*, that in due time we may be exalted: He was (as you see) content to descend from Heaven, and to take on him the forme of a servant for our good, and shall we refuse to do or undergo any thing for him and his? *Ioh.* 13.14. It is our sinne and shame, to refuse to stoope to any condition of Humility. *Vse* 3.

Whilst *Rebecka* was amongst her servants, she rode upon her *Cammells*, but when she saw *Isaac* walking in the fields, she lighted downe and covered her face with her vaile: Thus we though we are in our Ruffe or in the height of our pride in the company of others like our selves, yet to see Christ thus comming on foot, (as it were)

and

and humbling himselfe for us, let us leave our pride and high-mindednesse and be content to doe the meanest office for the good of others. A humble Master and a proud servant is most unseemly, yea a shame intollerable.

Remember the *oyntment* wherwith *Mary anoynted Christ* was in a *broken box*, so grace acceptable is in a broken heart.

Text. *And when he saw him he had compassion on him*]

He turned not away his face, as the *Priest* and *Levite* did, but so lookes upon his wounds as to have his heart affected with his miseries.

First then observe.

Doct. *The eye affects the heart*, *Lam.* 3.51. *Pro.*15.30. *Psal.* 119 158. *Act.* 17.16. *Deut.* 28. 31,32,34. *Esay.*1.7. 2 *Pet.*2.7.

Reason. For the *Eye* is. 1. *Sensus perspicacissimus*: of all senses the quickest of apprehension; It can see the sky and starrs though farre remote; it goes out for a prey and brings it home in an instant, receiving *species* from the *object* and so bringing home, (according to that of *Aristotle*) rather then by casting out beames, and darting out the visive faculties to the object (according to the opinion of *Plato*.)

2. It is *Sensus efficacissimus*; no sense so firmly imprinteth formes in the Imagination; what it sees once intentively, it sees many dayes after.

3. It is *Certissimus*; things seen are most certainly known, and in that respect they move the more. *I saw it*, is an evident testimony: In which respect one *Eye-witnesse* we preferre (in divers cases) before ten *Eare-witnesses*.

Vse 1. What a helpe then to the soule might the *Eye* be, being well used? But ill, how great a hinderer? Certain it is the sight hath a marvellous influence into the speeches, thoughts and actions of men. *Gen.* 3, 6. *Iosh.* 7. 21. 2 *Sam.*

2 *Sam.* 11.2. Moſt ſins begin commonly at the *Eyes*, Satan dealing as the Chapman with his wares, who laies them forth upon the Stall that with the ſight the buyer may be drawne in to buy, *Mat.*4.8. The *Eye* is the *Maid* by which he woes the *Miſtreſſe*. And ſo on the other ſide great helps they are to the ſpirit, when placed upon warrantable objects, whence it was (as is conceived) that *Abraham* when he would ſtir up his ſoule to ſorrow for the loſſe of *Sarah*, *wept in the ſight of the dead Corps*, *Gen.* 23. 2, 3. that beholding it, he might be the rather mooved.

Make we then *a covenant with our Eyes*, as *Iob* did *Cap.* 31.1. and place them on ſuch objects as God hath provided for them, that the ſoule be not intrapped but benefitted.

Firſt, *Lift them up unto the hils, from whence thy ſalvation commeth*, *Pſ.*121.1. To ſee God in Chriſt, is the moſt pleaſant and durable object, *Exo.*33.21,22.23. *Chriſt* is the *rock*; when once we are in him, God will cauſe his glory to paſſe before us.

Secondly, the *Creatures* alſo we may look upon, provided that we ſee God in them, *Iſay.*40.26. *Pſal.*8.1---9 happy we thus to ſee them, or with thoſe, *Ioh.*2.23. So to ſee the works which God hath done, as therby to be the better induced to believe them.

Thirdly, we are to caſt our *Eyes upon our Brethren in their wants and miſeries*. *Quod non videt oculus cor non dolet*. *Alexander the Great* was reported to have, *Cor durum & avarum*; but his covetouſneſſe he overcame by his ambition of command and Empire, and his hardneſſe by his *Eye-pitty*; for he ſeeing in *Greece* a great number of poore people that were naked and diſtreſſed, the teares trickled from his *Eyes* (ſaith *Diodorus*) and forthwith he tooke order that they ſhould be furniſhed both with cloths and mony.

You read, *Mat.*9.36. *that when Chriſt ſaw the multitudes he was moved with compaſſion.*

Fourthly,

Fourthly, *upon our ſelves*: We ſhould looke homeward, and with the Bird when ſhe prunes her ſelfe, turne our *Eyes* into our own breſts: Look on what you will, you may ſee ſomewhat that is a brand of your ſin and ſhame; ſo ſhall your hearts be the better affected, as was *Davids*, *Pſ.* 119. 136.

Laſtly, *upon Gods Ordinances* we ſhould look; eſpecially in the *Sacrament* of the Lords-Supper: When we ſee the Bread broken, and the Wine powred forth, O what a deepe impreſſion ſhould that make? *Zach.* 12. 10.

Vſe 2. Secondly, it ſets forth the bleſſed condition of the faithfull departed, and taken out of this wretched world: Firſt in regard of *what they ſee not*, *Iſay.* 57. 2. 2 *Kings* 22. 20. *Ioſiah* had a tender heart, it melted to *heare* of the *threatnings*; how would he have endured then to *ſee* the *miſeries* of his country and people? therfore God tells him, *His eyes ſhall not ſee that evill*; he will firſt take him away by death: The like promiſe did God make to the young child of *Ieroboams*, 1 *King.* 14 13. And it was the Prayer of *Luther*, that he might not live to *ſee* the Judgements which he did verily believe God would bring on *Germany* for their ſins, and therin God heard him, for ſoon after his death, the land was almoſt made deſolate by the ſword.

Secondly, in regard of *what they doe ſee*; though not (as yet) with their bodily *Eyes*, yet by *Viſion*. But one day both they, and we ſhall *ſee with theſe Eyes face to face*, *Iob* 19. 27. 1 *Iohn* 3. 1. O think how great then that joy and happineſſe ſhall be, when the *Eyes* both of ſoule and body ſhall be full! If the ſight be ſuch a working ſenſe, what impreſſions then will they make upon the ſoule. In theſe reſpects why ſhould it be thought a thing unlawfull to *bleſſe* GOD for ſoules departed?

Vſe 3. This is a terrour to wicked ones, who no ſooner ſhall peepe out of their graves, but they ſhall ſee him

him, whom they have crucified (with the ſcarrs and wounds in his ſides which they have made) come in the cloudes to judge them, to ſee thoſe they have derided and ſcorned to be taken up to him; to ſee all that they have delighted in burning about them, and themſelves, with thoſe they have drawne into ſin (their own Friends, Children, Acquaintance, *&c.*) to be driven from Gods preſence into everlaſting vengeance, how this will affect their hearts, let them in time thinke.

Laſtly, deſire we the Lord to caſt his *Eye* upon us, ſeeing ſight worketh ſo effectually on the heart. We read 1 *Sam.* 6.5. what advice the *Prieſts* of the *Philiſtines* gave their *Princes* who were ſtroken with *Emerods*, *make Images*, ſay they, *of your Emerods, and Images of your Mice, which marre the Land, and you ſhall give glory to the God of Iſrael: Peradventure he will lighten his hand from you*: Conceiting with themſelves (as ſome conceive) that God but looking upon the ſimilitude of their loathſome diſeaſe and grievance (preſented before the *Arke*) his bowels would be mooved with compaſſion towards them: Sure I am that *David* thought it enough to ſhew God his trouble, *Pſal.* 142.2. And to ſay, *Aſpice afflictionem meam, looke upon my affliction and miſery*, *Pſal.* 25. 18. This kind of cunning *Martha* and *Mary* uſed, *Behold he is ſicke whom thou loveſt*, *Iohn* 11.3. And ſo *Hezekiah*, 2 *King.* 19. 14, 16. God never caſteth his *Eye* upon any, but there he ſetleth his affection, and he never ſetleth his affection without an intention of bleſſing. *Vſe* 4.

As Chriſt cured mens bodies with a word, ſo their ſouls with a look: He *looked* upon Saint *Peter*, and preſently he *repented*: He looked on *Zacheus* and preſently he was *juſtified*: He looked on Saint *Mathew* and preſently he was *called*. Lord look on us miſerable ſinners that we are, and the bowels of thy compaſſion will be mooved, and our ſoules ſaved.

He

Text. *He had Compassion*]

His very intrals were affected, for so the word imports even an affection comming from the bowells or inward parts of the heart, much like to that of a mother grieving for the misery of her child, *Isay.* 49. 15.

So it is said of that woman who contended before *Salomon* for the living child, 1 *King.* 3. 26. She would not endure that the child should be *divided*; for (saith the *Text*) *her compassion was kindled*, her bowels were mooved and did burne and yearne within her. And *Gen.* 43. 30. we read that such was *Iosephs affection* towards his brother *Benjamine*. Accordingly Saint *Austin* defineth *Mercy* to bee *a fellow feeling in our hearts of anothers misery*: And *Gregory* saith, it hath the denomination and Etimology *a misero corde*, from a miserable and woefull heart; because as often as wee behold a man in misery, the minde (through commiseration being touched with griefe at his misery) doth, as it were, *Cor miserum facere*, vexe and torment the heart with a sympathy and a fellow-feeling of his misery.

Aust. de Civ Dei. l. 9 c. 13.

ἐλεημοσύνη *from* ἐλεέω *misereor.*

And indeed there is a two-fold branch of *Mercy*; the one is referred to the mind and heart, properly called *Misericordia, pitty*, or *compassion*: the other to the word or work, called *Miseratio*, Bounty or Beneficence. They thus differ, saith *Hugo*: *Misericordia est quasi fons in affectu, miseratio quasi rivulus in effectu.* The first is as the *Fountaine* in the heart and affection; the other as the *River* flowing forth to outward action, so we see in this good *Samaritane*: From whose Example first wee learne.

Doct. *To be tenderly affected towards the afflicted, and so touched with the sight of others miseries as if they were our owne, Rom.* 12. 15, 16. *Col.* 3, 12. *Heb.* 13. 3. 1 *Cor.* 11. 25.

11.25. Examples see, *Neh.* 1.4. *Dan.* 10.2,3 *Exo.* 2.6. 2 *Sam.* 11.10.

Humanity requires it: Every creature will commiserate such of their kind, as be in misery; if a Swine be lug'd all the rest of the company will (in their kind) condole: If a beast be slain and the blood spilt, another of that kind spying it, will scrape Earth upon that blood, bury his fellow, and solemnize his Funerall with a kind of lamentation over him: And doth not humanity much more teach us to pitty the ruins and miseries of other men, *Isa.* 58.7. *Reason.*

Homo sum humanũ a me nihil alienum puto, Teren.

2. *Christianity much more enjoynes it*: And that First, from the consideration *of our owne frailty*, *Heb.* 13.3. Secondly, from the consideration of our *meere community*, *Rom.* 12.5. 1 *Cor.* 12.

Such then transgresse, who insult over their poore brethren in their miseries, *persecuting them whom God hath smitten*, *Psal.* 69.26. dealing hardly with those who are afflicted (as *Shimei* did with *David*) drawing blood from the back, which was yet blew with the strokes of the Almighties hand: So the *Edomites* in the day of the destruction and captivity of *Judah*; (as we read in *Obadiah*) or like *Iosephs* brethren, when they had cast him into the *Pit*, *They sate downe to eate bread and to bee merry*, *Genesis* 37.25. *Vse* 1.

They also are to be lesson'd who (though they afflict not yet they) affect not; they do not sympathize and condole with the miserable, so as to be poore in their poverty, sicke in their sickness; they judge not their brethrens case as if it were their owne. Carkasses of Christians there are many; unbowelled persons, who are worthy to bee bewailed for not lamenting the states of those who are to be lamented, as Saint *Bernard* speaks. *Vse* 2.

Dolendus magis es si non doles, Bern. de consid. l.1. & med. c.12

But be we all exhorted to this duty. It is but a rotten or dead limbe that feeleth not, when the head (or say it be the heele) is hurt. As Saint *Austin* speaketh on, *Vse* 3.

Psalme

Psalme 130. Such want naturall affection; and that Saint *Paul* makes a note of one given up to a *reprobate mind*, 1 *John* 3.17. Saint *John* concludes the point; as we therfore desire assurance of Gods love, shut not up the bowells from our Brethren that are in need.

Rom.1.28, 30.

Objection. Say a man suffers for his evill deeds, are wee in such a case to bee affected with his sufferings?

Respon. In the sufferings of sinners, if we look upon the glory of Gods Justice and the fruit therof in regard of the good to others, so we are to rejoyce therat, *Psal*, 58. 10, 11. But if we look on it as it brings misery upon the creature, so we must be affected with it and lament it, *Luke* 19.41. *Rom.* 9.2. 2 *Samuell* 16. 1. Thus the Judge in passing sentence on *Malefactors*, is mooved with indignation as they are offenders, but with Compassion as they are miserable men.

Doct. Secondly learn from hence,

That workes of mercy flow from the inward affection and compassion of the heart.

The *Samaritane* having his heart affected with the *misery* of the wounded Person goes to him and succours him; otherwise he would have passed by as the *Priest* and *Levite* did before, *Ioh* 30.25. *Isa.*28. 10, 11. 2 *Cor.*9. 7. *Heb.*13.3. This is that the *Apostle* meaneth, *Col.* 3.14. *Above all things put on love, which is the bond of perfectnesse*; because when love resideth in the heart, it will put together every faculty to do the worke perfectly it goes about. First it makes *the mind and understanding* of a man consider seriously of the case of the poore and needy, *Psal.*41.1. it causeth him to devise how to relieve and succour him, *Psal.*14.22. *Esay.*32.8. As you see it is in the mother towards the sick child. Next it worketh upon the *memory* and causeth a man to bethink himselfe to whom to go, what he hath heard, read, found by experience, that will do good in such a case.

Then

Then upon the *will* ſo as to be ſorry for his paine, and to deſire and indeavour every way his good, *&c.* and ſo at laſt it comes to vent it ſelfe at the *Eyes, Tongue, hand* and other parts.

And no marvaile; for this you know the heart is the firſt moover and Maſter-wheele in ſpirituall workes, that regulateth all and keeps all right and conſtant. *Reaſon.*

This then diſcovers a great miſtake in the world concerning works of *mercie*: For know aſſuredly the truth of an Alms conſiſteth not, either in the party to whom we give, whither he be good or bad (ſo he be in *Neceſſity* and *Miſery*) nor in the quantity of what is given, whither it be much or little; But it conſiſteth in our ſelves, with what mind we give, and from whence it flowes. If it comes from ſuperfluity, we give becauſe we have enough to ſpare, *&c.* or for *importunity* of thoſe that are in *miſery*: Or inforced from us by warrant and authority, or through the gripes of a galled and accuſing conſcience upon our ſick-beds: Or from Examples of others who have gone therin before us; or from deſire of applauſe and praiſe from men, or any ſuch like end, it is not acceptable nor pleaſing unto God; Profitable indeed it may bee to thoſe who doe receive them, but ſmall profit ſhall redound to ſuch as do beſtow them. *Vſe* 1.

Nulla beneficentia niſi τῇ συμπαθείᾳ conjuncta Deo placet, Cal. 11. *Epiſt, Iohn* 3. 17 Luk. 21. 1. Luk. 11. 8. Mat. 6.

See the reaſon, why men are ſo backward in works of *mercy*: Many pleas are brought by covetous ones for their excuſe, ſometimes they are poore themſelves: Other times their charge is great; than they come thick, they have not for all, *&c.* but the true cauſe is, *there wants a heart.* *Vſe* 2.

Look on mens backs, they are as fine as ever; there is no want; Look on their Tables, they are as full as ever, Houſes as trim, Children as neat, here is no want: They have to ſpend upon their luſts in needleſſe and contentious ſuits of Law, enough to entertaine the rich and wealthy

of the world with ſuperfluous pompe and plenty: They have to caſt away upon Doggs and Kites; vain delights and pleaſures: yet nothing wherwith to ſuccour the poore and needy in their miſery; Where lies the want? Surely in the heart: Find but a heart, and you might find meanes enough. The ſoule is not yet drawne, *Iſay.* 58. 10. till that be, the purſe will not open eaſily.

Vſe 3. Col. 3. O that we would be exhorted and at length prevailed with to get compaſſionate hearts within us. *Put on* (not the words of mercy, but) *the bowels of mercy*, ſaith St. *Paul*. To incourage you conſider.

1 You els have little hope that you are in the *body*, 1 *Cor.* 12. 12, 25.

2 This is your *Maſters livery*, *Ioh.* 13. 35. by this we ſhall be known to be his.

3 The *Excellency of it*, for it excelleth *Almes-deeds*; thoſe beeing from without, this from within us.

Beneficentia ex benevolentia manare debet. Affectus tuus nomen imponit operi tuo. Amb. off. c. 30.

4 And laſtly, *Without compaſſion all we give is nothing*, 1 *Cor.* 13. 2. *Luk.* 12. 1, 2, 3, 4. It is not *quantum*, but *ex quanto*, that God regards, *Mat.* 10. 42.

Myſtically: In this *Samaritane* we ſee what affectionate compaſſion our bleſſed Saviour did beare to mankind, and whence thoſe works of *Mercy* ſhewed to us did flow.

The Obſervations are theſe, firſt

Doct. *As Chriſt tooke on him our nature, ſo he took our Paſſions and Affections*, *Ioh.* 11. 15. & 2. 17. *Mat.* 8. 10. & 26. 38. *Luk.* 19. 31. *Ioh.* 4 16. Hence he is ſaid to be not only *Ben-Adam*, the ſon of a man, but alſo he was *Ben-Eneſh*, the ſonne of a fraile man. *Pſal.* 8. 5. And that for theſe Reaſons.

Reaſon. 1. For *ſatisfaction ſake*: He that muſt ſatisfie for ſinne, muſt take the puniſhment due to ſin, *Math.* 8. 17. *Iſay.* 53. 4.

2. For *the ſtrengthening of our Faith in the truth of his Incar-*

Incarnation: Had he not taken theſe, we might have doubted whither he had bin man or no.

3. For *Example ſake*; He was ſubject to *hunger*, *thirſt*, &c. to teach us to be contented with it, 1 *Pet.* 2. 21.

4. That *he might be more compaſſionate* towards us, *Heb.* 2.17. & 4.14.

Queſt. How then could Chriſt be without ſin, ſeeing paſſion in us is culpable?

Reſp. There be ſome *Paſſions ſinfull and deteſtable*, and ſome that be *unblameable*.

Sinfull, as in the *Iraſcible* faculty, *deſpaire*, &c. ſuch he took not on him: But the other which are *naturall* and *unblameable*, he took, they not detracting from the perfection of his *Perſon*, nor of his *Grace*, nor of the work of our *Redemption*.

2. Thoſe in Chriſt differed much from ours.

1. In the *Object*, his were carried only to objects *good*, but ours to *evill*.

2. In the *Meaſure*, ours often exceed and breake their bounds; his did never: Ours like *Rachell* are importunate; as was *Ahab* for *Naboths vineyard*; his not ſo.

3. In the firſt *Riſe* of them. Chriſt undertook them by a voluntary neceſſity; but our nature contracts them, inſeperably.

4. His were ordered by right reaſon, they did go and come at the command therof.

5. There was no contrariety nor contradiction in Chriſts paſſions, as is in ours, which like wild horſes pluck contrary waies, as you ſee in one and the ſame man, who is proud yet an adulterer, &c.

6. There was no inſtability nor inconſtancy in his, as is in ours; with *Ammon* now we love *Thamar*, but by and by hate her.

7. They in Chriſt never diſturbed Reaſon; ours doe; in him they were as water in a cleane glaſſe,

stirre the glasse and there ariseth up no mud, but in us they are as water in a muddy and durty glasse, which if you stirr presently it groweth dimme, and the mud ariseth.

Vse Hence we may be informed of the lawfullnesse of *Passion* and *Affection*. Christ was without sinne, yet not without them: Yea so farre is it from being a sin to have them, as that is a sin to be without them, 2 *Tim.* 3. 3.

Object. *Gal.* 5. 24. *Colos.* 3. 5. the *mortifying of our affections* is pressed.

Respon. The *Carnality*, or *inordinatenesse* of *Affections* is struck at, not the *Affections* themselves. Now they are *inordinate*, either when they are placed on a *wrong object*, (as not loving, desiring, fearing, grieving for what we should) or els when they come short or exceed their *due measure*, missing their just proportion: Herein lyes all the Error that is in our *affections*: Which Error is that the Scripture condemns, and true grace in some good measure rectifies, becomming as an *auriga* to them to keep them in and order them that they draw not the Chariot of the soule out of the way.

Vse 2. Secondly; we are hence to be exhorted that seeing Christ did thus much for us and stoop so low, we by way of thankefullnesse would chearefully take up his reproaches *Heb.* 13. 13. Men are content to take the honour of Christ, but they are loath to take his shame; he took our worst, as well as best; even the infirmities and weaknesses of our natures; and shall we think much to take his worst, which yet is to be preferred to our best? It is a sweet speech of holy *Bernard*: *So much the more base thou art borne and become for mee, by so much the more thou art deare unto my heart and to my soule in this regard.*

Vse 3. This likewise may comfort the godly against inordinatnesse of Passion: The valianteſt and tightest ship is sometimes beaten with waves, and carried by the fury of the tempest, not direction of the Pilot: It is no rare thing to find

find the holiest men most passionate, 2 *Sam.* 18.33 *Iam.* 5. 17 our comfort is, *Christ hath sanctified as well our affections as natures.*

Secondly observe we,

Christ was full of Compassion while hee was upon the Earth and exceedingly affected with mans misery. See *Math.* 9.36. & 14.14. & 15.32. & 20.34. *Luke* 19.41. *Doct.*

It is observable in the works and cures Christ did, still the Scripture adds this, *He was touched with compassion.* And hence it is that his *mercies* are said to be *tender mercies*, *Luk.* 1. 78. Or *Bowells of mercy*, even such as is in a tender Mother towards her distressed Child, *Heb.* 2. 17,18.

This may incourage us to come before him, seeing he is so compassionate a Saviour, *Heb.* 4.15,16. Doth poverty lye upon thee? Hunger bite thee? Sorrowes and Afflictions grieve thee? Death feare thee? O remember Christ knows what all these things meane, and suffers with thee in all thy sufferings; Feare not then, but go thou unto him, and rest assured of deliverance in due time. *Vse*

Still this sets forth unto us Gods love in mans *Redemption.* In the worke of our *Creation* we saw Gods outside (as it were,) *Psal.* 90.2. Or his fore parts, *Rom.* 1.19. And in the giving of the Law his back parts, *Exod* 33.25. (for so in things passing he shewed himselfe as passing) but here in the work of mans *Redemption* we see in his very *heart* and *bowels.* *Vse* 2.

In that great deluge which covered all mankind, it is said that the fountain of the great deeps was broken up, and the windowes of Heaven were opened, *Gen.* 7. 11. So in this spirituall deluge, the springs of Heaven have bin opened to us, and bowels of mercy have appeared: Let not us shut our bowels against him, but be affected as he is.

Thirdly observe,

Doct. Salvation is from mercy.

The love and compassion that Christ bore towards us was the mooving cause of our Salvation and happinesse, Gal.2.20. Revel.1.5. Isay.43.25.1 Pet.1.3. Tit.3.4. where the impulsive cause is set down by three words, *kindnesse, love, mercy.*

Vse Let us with the Church acknowledge, *Isay.20.12. Lord thou hast wrought all our workes,* and say of all spirituall things as *Iacob* did of his wealth, *Gen.33.11. God hath had mercy on me,* and therfore I have had all these bands. Renounce merits, human satisfactions. *Moses* hand was *leprous* while it was in his owne bosome, so is ours in our own righteousnesse; but if with doubting *Thomas* we put it into his *side* we are well: Live and die with that saying of that Martyr *Lambard, None but Christ, none but Christ, Abraham* must out of his owne country if he will to *Canaan.*

Vse 2. Great comfort and incouragement to poore sinners cast downe with the sence of their own vilenesse and unworthinesse: Alas there is nothing in them to moove God to be gracious in his Christ, to shew this mercy on them as to die for them, *&c.* Why what was required of those that were stung with *fiery Serpents,* but to looke up? There is nothing in thee, yet there is something in Christ, out of his owne bowels he can fetch arguments enough to moove him to do thee good and to save thy soule.

Fecit mihi magna potens, said the *blessed Virgin Mary, He that is mighty hath done great things for me, and holy is his Name. Fecit mihi, nec in me, nec per me:* Neither in me, nor by me, but to me and for me. Acknowledging her selfe no *Agent,* but a poore *Patient* in the blessed work of her Redemption.

I remember a speech of M^r. *Bradford* with which I shut up this point, *Well might I doubt of my Salvation feeling the weakenesse of Faith, Hope, and Love, that is in me, if these were the grounds and causes of my Salvation; but whilst we build on Gods mercy through Faith in Christ we build upon a Rocke.*

And

And went to him and bound up his wounds powring in oyle and wine,&c. *Vers.*34.

The Compassionate heart of this *Samaritane*, discovers it selfe in the outward acts of mercy; *eye, hand, foot, tongue, purse* are set on work by it.

A compassionate heart is neither idle nor unfruitfull, See Iob 29.11,12.& 30.25.& 31.16. *Act.*3.2.& 9.36.& 16.15. *Luk.*19.16. *Mat.*15.32. *Doct.*

By the fruits then you may know it, where a compassionate heart is, good works will attend. If you examine Charity by this Rule, you shall find but little. *Vse.*

Some mens Charity affoards no comfortable words, their *language* is not healing, comforting, pittying, but (as *Shemies* to *David*) wounding, piercing and insulting: These are (thus farr) worse than *Dives* his *Doggs*, they licked the *Soares* of poore *Lazarus* with their *tongues*.

There are others who speak pitty, but do none, they are S. *Iames his Almoners* spoken of by him: They will blesse you, but without a crosse, or like *Nepthali*, they give goodly words, but that is all. Jam. 2. 16.

Were the poore and needy like *Ephraim* fed with wind, their alms were good, but being not so, the poore may answer as *Hushai* to *Absolon*, *the counsell is good but not at this time*.

And there are those who do something, but as good as nothing: *Give them, O Lord, what wilt thou give? Give them dry breasts and a miscarrying wombe* (saith the *Prophet*) though the brests of these men be not altogether dry and without the milk of Charity, yet their wombe miscarries. Hos.9.14.

For first; when they give they give of that which they know not how to make use of: The Rule is to *cast our bread upon the waters*, *Eccles.* 11.1. [*Bread*] that

which is neceſſary, not ſuperfluous: *Et tantùr divites ſuperfluis, dent pauperibus neceſſaria*; ſaith Saint *Auſtin de verb. Dom.* Let the rich enjoy their ſuperfluities, and relieve the poore with neceſſaries; let them uſe thoſe things which are bought at high rates; and give the poore ſuch as are good cheap. Thus did our bleſſed Saviour, when he *fed* the *poore* that followed him; he turned not their *water* into *wine* (as at the *Marriage* in *Cana*) but multiplyed their Barly loaves and fiſhes.

And as it muſt be neceſſary, not ſuperfluous or overdainty; ſo it may not be the baſe or refuſe: Though it be courſe, yet it muſt be wholſome. Chriſt hath from the hands of many not *ſuperflua, ſed reproba*: it is *mouldineſſe* gives the *Bread*, the *Fly* which gives the *meat*, the *Moth* which gives the *garment*: were it not for theſe the poore ſhould never have what is given.

The *Samaritane* in our *Text*, you ſee powred in *wine* and *oyle* into the wounds of this diſtreſſed creature, and what could be more uſefull?

Next in giving they faile in circumſtances, *God loves a chearefull giver*, 2 *Cor.* 9.5—7. *Prov.* 3.27. *Eccleſ.* 9.10. *Tit.* 3.1. Theſe liquors that powre out themſelves, and drop of their own accord, are eſteemed better than thoſe which are ſquoezed and preſſed out by violence. Theſe give, but it is grudgingly; their gift ſticks long in their hands before they part with it: It is long before the *Purſe* can be found; then before the hand can get in, then before they can get change; and when they give they do it in ſuch a manner, as if the hand had ſtoale from the heart unawares, and that the Eye were diſpleaſed with the diſcovery of the theft: But *Qui moratur, neganti proximus eſt*, (ſaith one) yea many times a quick deniall is to be preferred before a ſlow grant.

Gratia ab officio, quod mora tardat, abeſt.

Pro. 13.12.

2. *God loves a righteous giver*, *Pſal.* 112 2. *Mich.* 6.8. *Quærit Deus dona, non ſpolia* (ſaith Saint *Ambroſe*) God re-

requires gifts, not ſpoyles. Some ſtick not to buy a burying place for ſtrangers, but it is with the price of bloud. They build Hoſpitalls for children with their Fathers bones. *Quale eſt illud munus* (ſaith Saint *Auſtin*) *quod alter cum gaudio accipit, alter cum lachrymis amittit:* It is a woefull Charity when one laughs, who receives; another weeps, who looſeth: *Zacheus* his practiſe is commendable, and imitable; *Halfe my goods I give to the poore, and reſtore to him I have wronged foure-fold, Luk.* 19.8. *Do ex meis, Reddo ex alienis.* I reſtore other mens goods, I give of mine owne, *Quod dediſtis, dicitis, non quod abſtuliſtis* (ſaith Saint *Ambroſe*) you talke of what you have given, not of what you have taken away: Such offrings are in Gods eſteeme, but as the price of a Dogg, and hire of an Harlot. Iſay. 61.8.

3. *God loves a good intention in giving*: What we do this way ſhould be done *in ſimplicity*, *Mat.* 6.3. *Luk.* 14. 13,14. *Rom.* 12.8. A *Phariſaicall giver* (ſaith Saint *Chryſoſtome*) *Dat ſibi non Domino*, and what reward can he looke for? *The applauſe of men*; *Verily* (ſaith Chriſt) *they have their Reward*: Let them take and pay themſelves: But I muſt take leave to tell ſuch, that they lay not up their *treaſure in Heaven*, but in the *tongues* and *eyes* of men, and ſuch *Cheſts* have neither *lock* nor *key* to keep what is put into them.

I ſpare to ſpeak of other circumſtances, by this that hath bin ſaid, it is evident enough, that the charity of the world is ſtripped and left as bare and naked as the wounded man was, which our *Text* ſpeaks of.

I would before I leave this generall, exhort you to works of mercy (it is no great fault to goe a little aſide to ſalute a friend) Thou wouldeſt know if thou *breatheſt*, *Chriſtian*; why the ſigne of it is thy *Charity*: Faith indeed is the life of a Chriſtian, *Gal.* 2. but this is the *breath* wherby he is known to live, 1 *Cor.* 13. 3. *James* 2. 18,27. *Vſe* 2.

You

You have your pleas; you want meanes; your ability is ſmall, charge great, &c. But ſay not ſo; if you have any bowells within you, ſomething will be done: You will pitty, pray, comfort, and commend their caſe who are in miſery unto God and others; nor is there any ſo poore but may helpe this way. Yea farther alſo ſomething will be done in *Deed*: Say thou haſt no mony to give, none to lend, yet thou mayeſt go to the Phyſitian for him that is in need; thou wilt travell for him, watch with him, or do any ſervice this way, which in ſome caſes may be more beneficiall unto him than thy mony. Charity is not meaſured by the *purſe* ſo much as by the *mind*. He that praiſed the widow for caſting in her *two mites* into the *treaſury*, hath alſo promiſed that *if thou give but a cup of cold water in his name* (having nothing els to give) *thou ſhalt not looſe thy reward*. None may ſlip his neck out of the coller, but ſee he makes conſcience of this duty: Eſpecially thoſe who are rich and have ability, and outward ſufficiency enough. Remembring what S. *Iames* tels us, *Iam.* 1. *ult. This is pure Religion and undefiled*, becauſe true Religion is ever accompanied with true *mercy*.

Amb in Epiſt. ad Cor.

Luk. 21. 2. Mat. 10. 42.

1 Tim. 6. 18.

Queſtion, But of *what* are we to give and *how much*?

Reſp. Saint *Chryſoſtome* ſaith, *that whatſoever is above our neceſſary maintenance is not ours, but the poores*, and to retaine this from them cryeth into the Eares of the Lord for *vengeance*, as doth the wages of the labourer deteined.

Chryſ hom. 34. ad pop. Antioch.

Now that may be accompted *needfull* or *neceſſary*,

1. Which *Nature* requireth, as meat, drink, cloathing, without which the body cannot but pine away and periſh *Lam.* 4. 4, 5.

2. Which our *Eſtate* (wherin God hath ſet us) requires: As *Bookes* for *Schollers*, *Inſtruments* and *Tooles* for *Artificers*: And ſo for publike perſons and men of great place and birth, ſuch ſufficiency as is meet and fit for

for the maintenance of the ſame: For what is *Superfluous* for a *private Perſon*, may yet be but *neceſſary* for a *publike*, 1 *Tim.* 3 2. & 4. 16.

3. Which the *Charge* committed to us requires, and that for *preſent Proviſion*, 1 *Tim.* 5. 8. As alſo for *future*, 2 *Cor.* 12. 14. Certain it is, that *Scripture* hath not determined the *quantity* or *meaſure* of what we give, but left that to the diſcretion of the prudent Chriſtian to order, 2 *Cor.* 8. 7, 8. & 9. 7. only in the generall it is required that we muſt give *largely* and *liberally*, reſpect alwaies being had to our owne eſtates and abilities, and the neceſſity of our Brother: Keeping (as we are counſelled) our own wells full that our ſelves and ours may drinke, letting the over-plus (or waſt as it were) to run abroad in the Streets, *Prov.* 5. 16. *Act.* 11. 29. Notwithſtanding in caſes of urgent *neceſſity* and great extremity we are to ſtraine our ſelves above our *Abilities*; of this we have an example in the Primitive Church *Act.* 2. 45. & 4. 34. 35. Thus much in *Generall*: Now to the *Particulars*.

Deus nuſquam ſummam præfigit, unuſquiſq; eſt ſibi propriæ beneficentiæ arbiter.

[*And went to him.*] *Text.*

Obſerve here,

A Compaſſionate heart will carry us to them who are diſabled from comming unto us, and yet want our helpe. See Matthew 25. 36, 43. *Iames* 1. 27. 2 *Tim.* 1. 17. *Doct.*

In this particular of *viſiting the ſicke*, and ſuch as are in miſery let our compaſſion be manifeſted as well as in any other particular whatſoever; it being a Chriſtian duty, and one of the chief points our bleſſed Saviour will examine us about at the laſt day, *Mat.* 25. *Vſe* 1.

You know the Scholler that muſt paſſe under a ſtrict examination before he take his degree in Schooles, or otherwiſe will ſtudy well the Queſtion in which he is to be examined and tried: Our Saviour hath before hand told *Amb.*

told us, what it is that we are to be examined about at the Judgement day; It is our wisdome to be abundant therin, that we may yeeld a comfortable answer thereunto.

As this concerns all, so some in speciall, *Over-seers of the poore*, whose duty it is to go from house to house, from family to family, and take speciall notice of the earnings and expences of the poore and needy. And to encourage both them and others to this duty: It may not be forgot that,

First, we shall hereby the better know whom to relieve, and how to proportion out our Charity, according to the kind of want and necessity of the poore: What the Queene of *Sheba* spake of *Salomons wisdome*, *It was a true word which I heard of thy sayings and of thy wisdome in my owne land, howbeit I beleeved not this reports till I came and saw it with mine eyes; but loe the one halfe was not told me, for thou hast more wisdome and prosperity then I have heard by report*, &c. So shall we be forced to say of the condition of many poore and needy; we heare much yet the tenth part of their poverty and misery is not known, except we go and see it.

1 King. 10, 6, 7

Secondly, much good we shal do unto our selves hereby, we should not be so often visited, nor have so many at our doors if we visited oftener.

Yea we should learn *Temperance* and *Sobriety*, and just occasion would hereby be administred unto us of thankfulnes, seeing God hath dealt so bountifully with us above many of our Brethren.

Lastly, it would not be forgotten how in visiting the poore, we visit Christ himselfe in them, who hath done the like for us, that were in a far baser and meaner estate, as the next point shews.

Myst. Expos. *In the Mystery* is set forth unto us Christs further love, in that he came not only where we were, but

Doct. *He came unto us as a visitour, not to see the world, but to save the world, Ezek. 16. 6, 7. Luk. 1. 68, 78.*

More

More particularly, you know a *visitour* comes before he be sent for, freely of his own accord and mind. Thus did our Saviour; we sought not after him, before we sought him, he was found. True it is now and then we might heare some holy man or other cry, *Make haste O Lord and let thy tender mercy prevent us; for we are in misery and brought very low: Helpe us O God of our Salvation, for the glory of thy name, and deliver us and purge away our sins for thy names sake. Psal.* 79.8,9. *O that thou wouldest bow the Heavens and come down, Isa.* 64.1. But these very groanes and cries came from his Spirit, of our selves none could ask nor seek for help. Ps. 12.1. 84.9 Gen. 49 18.

2. A *Visitour* comes with some reliefe and comfort to the distressed; he will speak comfort and do something that may adde unto it. Thus did Christ, how lovingly and gently did he speak unto us, easing the anguish and sorrow of our languishing and distressed spirits, *Math.* 11.29. *&* 5.2. *&* 9.2,22. *Marke* 6.50. *Iohn* 16.33. Nor was he wanting in *praying for us*, *Luke* 22.32. *Heb.* 5.7. Like a good *Visitour* his *hand* seconded his *tongue*; He felt the pulse and touched the soare, taking poore infants in his armes, *Putting his hands upon them and blessing them*, *Mark.* 10.4. he laid a plaister to the *eyes* of the blind, *Ioh.* 9.6. touched the stammering *tongue* and put his finger in the deafe mans *eare*, *Mark.* 7.33.

All of us might truly say, *My wounds stinke and are corrupt, Ps.* 30.5. yet that hindred not. Yea like a gratious *Visitor*, he comes with his *salves* and *oyles* to heale our wounds, who were at point of death, and in no one point of a gratious *visitor* was hee wanting, as wee shall after see.

Should not this then put us on, as to break forth into the acknowledgment of his mercy, so by way of thankfulnesse to visit those who are in distresse and misery? How can we say the love of Christ dwelleth in us, when this duty is neglected? To urge then what was before exhorted too, be *Use.*

be we never ſo rich and honourable, let us not diſdaine to viſit the diſtreſſed though poore and loathſome.

Nicephor Cal l.2.6.42. It was a noble ſpeech of *Placilla*, the moſt devout wife of *Theodoſius* the *Emperour*, who being blamed for viſiting the ſick, and miniſtering unto them with her owne hands, anſwered: *It well became her to conſecrate the miniſtery of her hands to him who had beſtowed the Empire on her husband, and done more for her.* None can be ſo baſe and loathſome as we by nature, nor any on Earth ſo rich and glorious as was our Saviour (God equall with his Father) Therfore ſeeing he thus abaſed himſelfe for our ſakes; let us for his not diſdain to performe the meaneſt office to the pooreſt Chriſtian.

Obiect. But they are viſited with ſtrange and noyſome diſeaſes?

Reſp. The greater their miſery, the greater need of thy hand of mercy.

Obiect. But I indanger my owne life in viſiting of others?

Reſp. If thou beeſt a *publike Perſon*, thou art not bound to hazard thy life in particular mens caſes: Publike perſons are the common good and cannot make their lives peculiar to one without injury to many: A good Father may not ſpend his ſubſtance on one child, and leave the reſt beggars.

If a *private Perſon* and tied by ſpeciall bond unto the viſited: As the husband is unto the wife, the wife unto the husband, *&c.* ſuch may, ye muſt in their place and calling expoſe themſelves to danger, for performing of that worke which by virtue of their place belongeth to them; which (if in caſe the diſeaſe be contagious and infectious, yet) may be ſupplyed by others, ſubſtituted in their place, who are able and willing to performe the duties whereto they are deputed. It is not neceſſary, that *Darius* ſhould enter into the Lions Den, and ſalute *Daniel* there amongſt thoſe fierce companions; it is enough

nough that he ſpeaks comfort to him through the grate, as before was ſhewed.

And bound up his wounds, powring in wine and oyle.] *Text.*

They uſed in thoſe Countries *Oyle* to make the face to ſhine, and to annoint the feet therwith in their journies; So *Wine* to refreſh their ſpirits, when they began to be faint and weary. This *Samaritane* makes a *Phyſicall uſe* of both; he cleanſeth the wounds of this diſtreſſed man with the one, and allaies the pains, and mollifies the fleſh with the other, then binds up the wounds when he had thus done.

From the letter we obſerve,

There is a neceſſary and good uſe of Surgery and Phyſick for the bodies health and recovery. *Doct.*

Phyſitians and *Surgions* are of ancient ſtanding, *See Gen.* 50.2. 2 *Kings* 20.7. And the practiſe warrantable, *Ier.*8.21,22. *Math.*9.11. *Coloſ.*4.14. 2 *King.* 20.7.

Why elſe hath God put ſuch virtue into herbs and plants, and other creatures ſerving for the curing of diſeaſes, which are hidden and unknowne to us till found out by the induſtry of man? *God created the Phyſitian, Eccl.*38.1. *and hath put into him the knowledge of nature, therefore honour him.* Eccleſ. 38.4.

The careleſſe neglect and contempt of Phyſicke is juſtly culpable: The *Iewes* deteſt all Phyſitians, and have this Proverb, *Optimus inter medicos ad Gehennam*; but we have now to deale with *Chriſtians*; there are thoſe who will not endure to heare of Phyſick, pleading many uſe it but are never the better for it, nay much the worſe, as the woman in the *Goſpell*, who ſuffered many things and ſpent all under the *Phyſitians* hands, but had no helpe, *&c.* Let ſuch remember, this may ſo happen through the inſufficiency of the meanes, they deale with ſuch as are ignorant and unskillfull; or elſe they truſt too much *Vſe* 1.

much unto the meaties, not seeking for a blessing from the hands of God. In these and such like cases let not the thing it selfe be blamed: For upon the like ground meate, drinke, or any other Blessing, may be rejected.

Others there be who use it, but either *waywardly* or *wantonly*: The former sort are those, who will not be cured (as God spoke of *Babell*) through their disorder. The other sort are they who out of pride or niceneſle, wil be physicking of their bodies for warts or pimples; *Law* and *Physick* are for necessity not sport. These offend against this Doctrin.

Vse 2.

And would be exhorted to count it as a mercy of God (and so to take it) when in our necessities the help of Physick is offered, and may be had; only these caveats would be given.

First, Use such meanes as God hath ordained, and have a naturall power or virtue in them to help and cure. As for charmes and spells, they have not any power in them either by Creation or any Ordinance of God. *Satan* is an expert *Physitian*, and God for the tryall of us often suffers the cure by such meanes, 2 *Thes.* 2. 10. But it is better to die of the disease then to have the *Divell* for *Physitian*.

Secondly, trust not to the means, 2 *Cor.* 16. 12. but seek to God for his blessing therupon.

Vulnera nostra obligat Christus cum remittit peccata nostra, & condonat multiplicem infirmitatem.

Mystically] Christ plaid the Physitian in our *Redemption*, then he bound up the wounds of miserable man, when as by satisfying his Fathers wrath and Justice, he obtained the remission and pardon of our sins. *He powred in wine and oyle*, when as by the preaching of the *Law* and *Gospell*, he brought man to righteousneſle, so as that he was capable of this mercy and grace.

Two things especially then may hence be noted for our Instruction.

First, *Though man by sinne be desperately wounded, yet by Christ those wounds of his are bound up and healed.*

Second-

Secondly, *It is by wine and oyle, the preaching and applying of the Law and Gospell, the threatnings and terrors of the one, the comforts and promises of the other, whereby he ordinarily works this cure on us.*

Doct. 2. Oleum significat prædicationem Evãgelij consolantem, & erigentem conscientias, &c. vinũ significat legem quæ quasi mordet.

For the former, *Christ is the Physition of our soules*, He it is by whom our *wounds* are bound up and healed, our sins remitted, *Mal.* 4. 2. *Esay.* 5. 3. & 35. 4, 5, 6. *Ephes.* 1. 7. *Act.* 3. 16. & 5. 31. 2 *Chron.* 30. 20. *God healed the people, i.e.* forgave them. So *Psal.* 147. 3. *Isay.* 6. 10. what the *Prophets* there speake of *healing*, the *Evangelists*, *Math.* 13. 15. *Mark.* 4. 12. expound *forgiving*. Now if you aske how this is done? I answer briefly.

1. Christ covers our sins and binds them up in *Justification* it being a thing without us.

2. He heales our sinnes and soares, in *Sanctification*, working a righteousnesse inherent in us; both these are from the blood of Christ, and by both we are healed.

Vse.

Great incouragement to poore sinners. The whole world was wounded, a great Patient it was; but here behold, *Magnus venit medicus*, &c. a great Physitian steps in to our succour, who undertakes the cure: It was the Divell only that gave the wound, and God only that gives the remedy: Hell slew us, and Heaven must helpe us: For this purpose the *Sonne of God* was manifested that *he might destroy the workes of the Divell*, 1 *Ioh.* 3. 8. and amongst all the works of the Divell none more mighty and malicious then this, the wounding of the soules of men by sin.

Divers notable grounds of incouragement we have to come unto him for help.

First, *He rejects none that seeke unto him*, *Psal.* 30. 2 while he was on Earth, whoever came to him for help that he took exception against? See *Math.* 12. 15. *Luk.* 4. 40. *Luke* 22. 51.

Secondly, *There was no disease that he refused to undertake*

take the cure of: *Leproſies*, *Luk.*5.12. *Dropſies*, *Luk.*14.2. *Agues*, *Mat.*8.15. *Palſies*, *Mat.*9.2. *Iſſues of blood*, *Mat.*9.20. *Blindneſſe*, *Ioh.*9.1. *Deafeneſſe*, *Mark.*7.32. *Dumbneſſe*, *Mat.*15.30. *Lameneſſe*, *Math.*21.14. *Lunacies*, *Math.*4.24. yea *every kinde of diſeaſe* be healed and cured, *Mat.*4.23. whether *old*, as *Ioh.*5.5. *Mark.*5.25. *Luk.*13.11, 12. or *new*, as *Mat.*9.18.

Thirdly, No *Time* came amiſſe to him, Holy-day or working-day; yea after he had ſpent himſelfe in preaching, *when Even was come*, and the Sun down he *healeth*, *Mark.*1.32. *Luk.*4.40.

Fourthly, Nor *Place*, the *high-way-ſide*, there he cured *blind Bartimeus*, *Mark.*10.46. In the *houſe*, *Mark.*5.41. *Luk.*4.38. In *Cities and villages*, *Math.*9.33,34. *Deſert places*, *Mat.*14.13,14. and oftentimes in the *Synagogues* and *Church-Aſſemblies*, as *Mat.*21.24. *Mark.*3.3. *Luke* 13.10,12. Mat.8.5,13.

Fiftly, He was wonderfully *ready and willing* to help: He did not ſtay till he was ſought unto, but of his owne accord (full oft) and unrequeſted, *Luk.*6.6,8. & 7.11. & 13.12. & 14.2,4. *Iob.*5.6. & 9.1,6,14. this is that ſpoken of, *Iſa.*65.1.

Sixtly and laſtly, He was *very free*, taking nothing for the cure, *Hoſ.*14.4. only willing them to ſhew themſelves unto the *Prieſt*, *Luk.*17.12. All theſe were bodily cures. And Chriſt did ſhew his power in curing theſe the better to draw us to ſeek to him for the Salvation of the ſoules of us and ours: So *Mat.*8.17. & 9.6. this was done to teach men that this was he ſpoken of by *Iſaiah* the *Prophet*, who ſhould cure our ſouls and make ſatisfaction to God for all our ſins. All bodily diſeaſes were puniſhments of ſins: now removing theſe, he would give them as pledges of the removing of ſin too, as he did to him ſick of the *Palſie*, *Mat.*9.6.

Vſe 2. It may next diſcover the miſerable eſtate of thoſe who deſpiſe and reject help offered by *Chriſt*: Sin (ſaith S. *Auſtin*) *aut ſanabitur aut damnabitur*, it muſt be healed or damned.

damned; Gods Sonne would heale it by his blood, but they will none. They (like *Babylon*, *Ier.* 51. and like *Ephraim*, *Hos.* 7.1.) break out into more wilfullneſſes: And with deſperate *Peter* will not ſuffer their wounds to be dreſſed: Refuſing cure, comfort, advice, plucking of the plaiſters flinging them into the Surgeons face; ſuch muſt needs periſh. 1 *Sam.* 2.25. *Act.* 3.23. their wounds will rankle and feſter, feſter and rot, not being bound up nor mollified with ointment.

But as for thoſe, who have caſt themſelves upon *Chriſt* for help, it is as impoſſible they ſhould miſcarry as for Chriſt to forget himſelf; he ſtands upon his *name* and *praiſe*, which if he ſhould want, he ſhould ſuffer moſt and be the greateſt looſer. *Vſe* 3.

Object. But my wounds are old and deſperate: *Sins they are of long continuance ſore ſickneſſes & of long durance?*

Reſp. Be they what they will be they are not paſt Gods cure: He can as well cure deſperate diſeaſes (even the remedileſſe conſumption, the dead Apoplexy, the filthy leproſie of the ſoule,) as any other ſmall malady, or little faintneſſe. In doubting what do we other then detract from his skill and derogate from the virtue of his blood? Read *Iſay.* 1. 2. 18. See what a deſperate cure there was, yet *ver.* 18. he undertook it, ſo in *Manaſſes*, *Matthew*, *Zacheus*, *Mary Magdalen*: All theſe examples are recorded in Scriptures for our incouragement.

Objection. I doubt not of his *Power*, but of his *Will*; I know, if he would, hee could make mee whole?

Reſpon. If ſo: why then doe you thinke there is greater probability of pardon, if your ſinnes were leſſe and fewer, then now they are ſo many, and of ſuch a nature? This diſcovers that your diſcouragements ariſe from hence, that you think he *cannot* rather then that he *will not*.

2. And why doubt you of his *will*, ſeeing that he hath called you to come, *Math.* 11.28, thruſt away none that e-

vet came, and getteth greater praise unto himself in undertaking desperate cures, then small and petty diseases and infirmities.

Objection, But why am I not then cured? Still *my wounds stinke and are corrupt*; as passionate as ever, earthly minded as ever, backward to holy duties as ever?

Resp. You must know. 1. God cures *by degrees*, that proud flesh may not rise up; nor doth he cure here in this life so *perfectly* as hereafter; sick men must have a little and often; Grace like hot water must be taken a little at once.

2. Some wounds are more cankered and festered then other some; thou hast it may be lyen long in evill before thou answeredst Gods call, no marvell now if thou beest longer under hand.

3. Besides, you know some flesh is not so healing as other some is (as the swelling and angry) so it is with the peevish and techy nature, nothing will down nor please.

4. God begins his cure at the bottome, and heales upwards, so that it cannot be so easily perceived. *The Kingdome of Heaven comes not with observation*; A man sees his wounds are healed, but how or when, he sees not.

Object. But the cure goes backward; it is with me as with *Ephraim Hos.7.1* sin and corruption daily discovers it self in me?

Resp. Though you think so, it doth not follow therfore that it is so: is a wound because it smarts more then before, further off from healing?

Besides, it is not impossible that it should be as you say, but then fault your self; it is your careless diet, taking cold or the like, that puts the cure back; the ague may be got into a soare which keeps it from healing.

Quest. How may I know when my wounds are cured, sins remitted, &c.

Resp. When thy conscience is at peace, *Rom.* 5. 1. I say not that this is ever found by them, *whose sinnes are pardoned*; but sometimes or other and in some comfortable manner upon the use of the meanes it may be found, which being found it is an evidence the wound is bound up and healed.

Secondly, if we find more ability and strength for holy performances then before; you read *Math.* 9. 6, 7. no sooner had *Christ* cured the *Palsey man* and *forgiven him his sinnes*, but as a pledge therof he gave him strength to *beare his bed*: Such strength he gives to all he cures, as that they are in some good measure inabled to arise and walke in a pious and Christian course.

Thirdly, if thou art cured thou canst endure to have thy wound rub'd, thy sins reproved; nay thou wilt reprove thy selfe often, and rub thy owne wounds, condemning those courses thou hast taken pleasure and delight in, 2 *Cor.* 7. 11.

Quest. What must be done after I am cured?

Resp. *Go away and sin no more, least a worse thing befall thee* *Joh.* 5. 14.

2. *Shew thy selfe unto the Priest*, and be thankfull, *Ier.* 17. 14. *Praise* is the *Fee* God looks for; pay it with *David*, *Ps.* 103. 1, 3. *Ps.* 116. 8. And with *Paul*, *Rom* 7 25. 1 *Tim.* 1. 12, 14. and so go on thy way rejoycing with the *Eunuch*, *Act.* 8. Thus much for the *Cure*: now for the *means*, wherby Christ effected this which you see was with *wine* and *oyle*.

Thence we observe,

That wine and oyle applied to our wounds is the outward meanes which Christ useth to effect this cure.

Doct.

Curavit corpora verbo potestatis, curavit animas doctrinæ cœlestis medicina, Chrys. Ep 19

What we may understand by *wine* and *oyle* I before shewed: I know there are variety of interpretations and conceits, wherwith I will not trouble you: give me leave to use that liberty which S. *Austin* saith a Christian hath in those Texts, which by reason of Allegoricall and figurative

expressions, are hard to be understood; and fasten upon that which I conceive most probable, delivering nothing contrary to the *Analogie* of faith, keeping within the bounds of *Charity, Piety, Loyalty* and *Sobriety*.

And so these *outward meanes* applied I understand to be *the word preached*, which is the power of God to Salvation, *Rom.* 1.16 *searching betwixt the joynts and the marrow*, *Heb.* 4.12.

Hence it is called the *ministration of the Spirit*, 2 *Cor.* 3.8. and the *ministery of Reconciliation*, 2 *Cor.* 5.18. And commanded to be preached, that through the knowledge of it *Salvation and remission of sinnes might bee obteined* *Luk.* 1.77. *Act.* 10 42, 43. Of this word there are two parts: *Moses* and the *Prophets*, *Law* and *Gospell*. The Law like *Wine* doth mundifie and search the wound; it is very searching and piercing even into the bowels of the belly, discovering sin (as before hath bin shewed) together with the loathsomnesse and fearfullnesse therof, and upon this discovery working in the soule shame and sorrow, *Rom.* 6.21. so that the poore soule roares and cryes out for paine, *what shall I doe*, *Act.* 2.37. and 16.30. *The Gospell*, that like *oyle* mollifies and supples: it mittigates the sharpnes and bitternesse of the Law, speaking unto the poore distressed creature as *Naamans* little captive maid said unto her Mistresse, 2 *King.* 5.3. would *God my Lord were with the Prophet that is in Samaria, for he would recover him of his Leprosie*. O that thou wouldest come to Christ, the eternall Sonne of God; he would beare the infinite wrath of his Father for thee and procure his favour, he would release thee of those impossible conditions the Law binds thee unto, and deliver from the rigour and curse therof, *&c.* Thus the *Gospell* makes knowne a remedy; it leaves not the soule in a forlorne hope, but gives assurance of life and Salvation upon easier termes then the Law doth, wherupon the distressed conscience lifts up the head; flies to Christ, rests on him, and is blessed for ever.

We

Vinum infudit i. e. *sanguinem passionis & oleū chrismatis, ut indulgentia daretur per sanguinem sanctificatio cōferretur per chrismatis unctionem*, &c. *Chrys. in Serm de hom. incidente*, &c.

Quæ secundum hominem est cōversio oleum est: quæ vero secundum Deum vinum est quod divinitatem significat, quam nemo patiissēt sustinere. nisi oleum haberetur i. e. *conversat o humana*, &c. *Infudit ergo oleum & vinum quia nos humanitate & divinitate salvavit.* Theoph. Rom. 3.20. & 7.7.

we read 1 *Sam.* 26. of *David* and *Abishai* how that both entring them found their Enemy: *Abishai* would presently have smote him starke dead, but *David* awaketh him, telleth him of the danger, and admonisheth him to look better to himselfe; Thus both *Law* and *Gospell* find out the sinner, both meet with his wounds; the Law like *Abishai* would presently smite us with his *Speare* (the curse) to the Earth, yea to Hell at once: But the *Gospell* like *David* saith, *Destroy him not*; with *Evangelicall* mitigations the Lawes bitternesse is abated, and it permitted to take away only our *Speare*, and cruise of water; our rotten peace, and carnall confidence for our further awakening and healing: For which purpose both are of great use. The *Law* not saving us without the *Gospell*, nor the *Gospell* without the *Law*.

Saint *Ambrose* sees this forth unto us by a similitude of the upper and lower *Milstone*, comparing the *Law* to the nether *Milstone*, which is slow and stirreth not; the *Gospell* to the upper stone, which is more quick and stirring: Now as one without the other is unprofitable, for the lower cannot grind without the upper; but both together make good meale; so *Justification* as fine flower is betwixt the *Law* and *Gospell* prepared for us. *Ambros. ser. 29.*

In our ministeriall businesse then, let it be our care to follow *Davids* rule, *Ps.* 101. 1. and imitate this good *Samaritane*, in using both *wine* and *oyle* in all our cures. S. *Iohn Baptist* (whose tongue was as rough as his raiment) must go before *Christ to prepare his way*: And it were much to be wished that the *Law* were more urged and pressed and that Ministers had a greater measure of the Spirit of conviction, *Iohn* 16. So that *the sinners of Sion might be afraid*, and left as *empty* and *naked*, as Saint *Paul* was *Rom.* 7. 18. Through the great neglect of this it comes that so few consciences are awaked, and the worke of Humiliation so dangerously sleighted: Questionlesse plausibili- *Vse.*

sibility is no fit preface for Regeneration; winds and earth-quakes should goe before the calme and still voice.

Nor is it good to be continually in denunciation of Judgement; to presse the law too much on some spirits, and too long may cause them to die under the wound and burthen: We are not only to destroy, but we must plant; not only to throw downe, but to build up. To conceale those mercies which the word affords cannot be justifiable, though the persons we deale withall be vile and wicked: *Act.* 8. 22. A little suppling *oyle* is usefull, as well as *wine*, mild lenitives as profitable as biting corrasives; whilst a man is in the state of nature discomforts are not unprofitable, yet withall it shall be our wisedome to let in light at some crevice.

Greg. 20. *mor.* In short, *Gregories* temper is not to be misliked, *Miscenda est lenitas cum severitate: sit amor, sed non emolliens, sit rigor, sed non exasperans.* *Eli* put in too much *oyle*, *doe no more so my sonnes.* *Iames* and *Iohn* put in too much *wine*, when they called for fire from Heaven upon the *Samaritanes*: *Medio tutissimus ibis.* Our Congregations for the most part are mixt, he walks by rule (whatsoever the foolish prescripts of our people are) who mixeth both: *Moses* and *Christ* met both upon the *Mount* (not *Moses* alone, nor *Christ* alone) *Mat.* 17. both *Law* and *Gospell* are to be conjoyn'd. A two edged sword still we must carry in our mouthes if we would do good; and like the *Nurse* have both *Dugge* and *Rod*, or like the *Arke* wherin was both *Manna* and the Rod of *Aaron*, laying this ever for a ground that *there is more mercy in Christ then sinne in us*; So there can be no danger.

Vse 2. And it may next admonish all to seek for the Salvation of our *selves* and *others* in attending upon the *meanes*, the word preached. The *Ministery* of the Word is the hand of God, wherby he plucketh us out of sinne and

and misery, as we do the beast out of the mire: And in this Ministery he will *thunder and lighten in Mount Sinai* (mans conscience) before he speake unto him in *Mount Sion*. If thou wouldest have thy wounds cured, submit thy selfe to the Ministery of both: Let the *Law* first do its office and be content that with that *wine* thou mayest be prepared for receiving of the *oyle* (the Lenitives of the *Gospell*.) Violence must be offered to our corruptions ere there can be roome for grace. Christ will never come into that soule, where the Herauld of Repentance hath not bin before him: *David* desires the Lord *to purge him with Hysop. Psal.* 51. no matter how smarting so it may be healing. Heb. 12. 18.

And yet withall be carefull that you nourish not the disease against the Physick (as the manner of some is) who cry out for more *Wine*, thinking they are not humbled enough when it is high time to apply *oyle* unto the soare: he is cast down enough who is in case to heare of raising up: And he that hath his soule wrought to an hearty grieve for offending God, and a perfect and inward hatred of sinne is in such a case, *Act.* 2. 37.

As for others who are deare unto us, whose good we do desire; let our care be to bring them to the means. There is some good hope of help and health, whilst we are under the Physitians hands. Thus *Elkanah* brought his whole *Family*, 1 *Sam.* 1. 21. *Naaman* his company to attend upon the *Prophet*, 2 *King.* 5. 15. *Cornelius* his *Kinsmen* and neare *Friends*, *Act.* 10. 24. And the godly every one his *Neighbour*, *Isa.* 2. 3.

Vse 3. Lastly, let all such as yet lye under the terrours of the *Law*, receive hence comfort; *For the yoake shall bee destroyed, because of the Oyle*, *Isay.* 10. 27. You are come to *Mount Sinai*, *which burnes with fire unto blacknesse, darknesse and tempest*; such terrours as made Heb. 12. 18. *Moses* himselfe say, *Expavefactus sum ac tremebundus*,

I quake exceedingly for feare: But here shall not be thy rest, there is a *Mount Sion* thou art hastening unto where thou shalt injoy the priviledges of the first borne, Gods purpose is not to leave thy soule in that distressed case.

Gen.34. *Satan* (indeed) like *Simeon* and *Levi* with the *Sichemites*, take the time while we are sore to fall upon us; God doth

Luk.4.18. not so, he will bind us up and powre in *oyle* of comfort in due time.

Quest. But why doth God suffer a wounded soule to be so terrified with the *wine* of the *Law*, before he bring and powre in the *oyle* of the *Gospell*?

Resp. This God doth, as for the magnifying of other attributes, so especially of his *mercy*; which would not be so sweet unto us, if the terrors of Justice had not made us smart. A Prince will sometimes suffer the Law to passe upon a malefactor, and have the head laid upon the block before he pardon; and then *mercy* is *mercy*: it draws down teares, and works marvellously both on offenders and all that are Spectators.

Secondly, God doth this that he may hold and keep the soule from all revolt to former lusts: This Reason God gives why he lead not *the children of Israel out of Ægypt*; the readiest and neerest way; but through the wildernesse (a way dangerous and desolate, full of fiery Serpents, where they met with many dangers) that they might be afraid to return, *Exo.*13.17,18. Thus when God brings us out of the thraldome of sin, he leads us a painfull way indeed through many teares and sorrows, yea through the feare of death and hell, that we may not dare to practise sin again, nor think of returning to the practise of that we have so smarted for before.

Be we of good comfort then; for though there be pain and trouble in the way, yet there will be comfort in the end. He that was anoynted himself with *oyle* will use *oyle* as well as *wine* in the healing of all his *Patients*: In

Psal.51. due time thou shalt *heare of joy and gladnesse, so that the bones*

bones now broken shall rejoyce. Only see that you follow the meane with *Eliah*; who when he had gone a *daies journey*, was called upon to *eate*, and when he had *eaten* he was willed a second time, *to arise and eate*; and after he *had travelled fourty dayes*, he must *arise and eate* again: Still attend upon the Word: It is an *Egyptian tricke* to take away the means from thy soule, and yet expect *the tale of bricke*, (Joy, Peace, Righteousnesse, with other graces) as if straw were laied by. 1 Kings. 19.

And set him on his owne Beast.] *Text.*

God hath given the Creatures to bee serviceable unto us; and that not onely for our necessity, but also for our utility and delight; as the *Oxe* to labour for us; the *Horse* to beare our burthens and carry us, &c. *Doct.*

This we should take speciall notice of, as *David* did, *Psal.* 8. and in a speciall manner take great heed least we be *unthankefull* unto him who deales thus bountifully with us: *Giving us all things richly to enjoy*; or *cruell* and *unjust to them*, we shew our selves unthankfull unto him, while (as *Iehu* did the *Messengers* sent unto him) we put the *Creatures* behind us and inforce them to fight against God in the service of the enemy *Hos.* 2. 8 This is a provoking sin and causeth God in wrath to deprive us of these blessings, which we so abuse, *Hos.* 2. 9 *Vse*

We deale too hardly with the *Creatures* when we overburthen them, and oppresse them, either with load too great, or journies too long, or pace too swift, or stripes too many, or meat too little; using them as cruelly and hardly (that work for us, travell with us, beare and carry those loads, that otherwise must lie upon our shoulders;) as if they every way were noisome and hurtfull unto us: *A righteous man* (saith *Salomon*) *novit animam*

animam jumentiſui, knoweth the ſoule of his beaſt: knoweth what he ſtands in need of, and what in his need hee deſireth, and is ready to afford it him; but the *tender mercies of the wicked* are ſaid to be *cruell* in this reſpect, *Prov.*12.10.

Should God open the mouth of the creature, as ſometimes he did the mouth of *Balaams* Aſſe, it would complaine of man as that Aſſe did, what have I done unto thee that thou thus uſeſt me? How ever God heares the groaning of the creature in its kind, and will not indure that they ſhould be abuſed. Let us therefore with the good man, *be mercifull to a beaſt*. And with *Abrahams* ſervant (for which hee is remembred in holy Scripture) have a great care of our Cattle that are ſervicable unto us: It is juſt with God that the creature ſhould riſe up againſt us to hurt us and deſtroy us, as 2 *Sam.*18.9. 2 *Kings.* 9.36. *Prov.*30.17. while we abuſe them, and riſe up in rebellion againſt God in the ſinfull abuſe of them.

Numb.22.20. Rom.8.

Gen.24.32.

Secondly, it may not be paſſed over how that this *Samaritan* (as hee tooke before the oyle and wine which he had to ſerve him in his journey, and powred them into the wounds of his neighbour, ſo here) he lights from of his beaſt, and himſelfe walkes on foot whilſt his neighbour rides, Thence we learne,

Doct. *To preferre our brothers neceſſity to our owne utility or conveniency.* *Luk.*3.11. & 12.33. *Acts*,2.45 & 4.34. 2 *Cor.*8.14.

Reaſon. For it is the greater good: Now however that rule alwayes holds not, *Of two evils the leſſe is to be choſen*; yet here it holdes, *Of two goods chuſe the better and greater.*

Vſe. This reprooves the *Nabals* and rich *gluttons* of our times, who are ſo farre from preferring the neceſſity of the needy before their owne profit, as that they will not part with their ſuperfluity to ſuccour their bretheren be they in never ſo great miſery, 1 *Sam.*25.10,11. *Luk*,16. 19,20,21. of this they wilfully being ignorant that the

poore

poore in their necessity are the Lords, and owners of rich mens goods, *Prov.* 3. 27. and that the rich are but Stewards, and dispensers to them in that case.

But doth not love (rightly ordered) begin at home? are we not to serve our selves before others? *Object.*

True, but as we are to put our selves in the first place, so our neighbours are to have the second. *Resp.*

For the farther and better clearing of this doubt, take notice that the things which men enjoy, are either *necessary, profitable, sufficient*, or *superfluous*. Those are *necessary*, which serve for the maintenance of our *lives*: those are *profitable*, which serve for our *vocation, calling*: Those are *sufficient*, which serve for our *delectation*, and those are *superfluous*, which tend to *wantonnesse* and *excesse*. Now of our *superfluity* we should spare for our Brothers *sufficiency*; of our *sufficiency* something we should spare for our Neighbours *utility* to further him in his calling; out of those things which serve for our *utility* we ought to spare to help our poore *Brethren* in their *Necessity* and to preserve their life: But of that which is *absolutely necessary* for the maintenance of our lives and families we are not bound to give, except it be for the preservation of our *Prince* and safety of the *Common-wealth*, for in that case the *Publike* is to be preferred before the *Private*, 2 *Sam.* 19 43.

Omnis inordinata charitas incipit à seipso, sic etiam omnis regulata charitas terminatur in socio.

Wisely then let us learn to judge of *necessity*, and the rather, because it is usually brought for a Plea, both in case of *omission* of good duties and *commission* of evill, when indeed there is no *necessity* at all why we should be hindred in our duties, or put on upon any evill practise, what ever we pretend. *Vse 2.*

As this *Samaritane set the wounded man upon his owne beast* (and therin preferred his necessity and profit before his own conveniency) So in the *Mystery*, *Myst.*

Our blessed Saviour did preferre our good before his ease.

This is that S. *Paul* would teach us, 1 *Cor.* 11. 1. having *Doct.*

in the words immediately before declared, how that *he pleased not himselfe*, adds by way of *Exhortation*, *that we should be followers of him therein as he was of Christ*, implying that Christ did not please himself to do us good. And *Rom.* 15. 3. he doth there expresly, and in plain termes avouch it: For even Christ (saith he) οὐχ ἑαυτῷ ἤρεσεν, *non indulsit sibi-ipsi, pleased not himselfe*; not as if he were displeased with himself for undertaking the work of our Redemption (that cannot be the meaning) seeing it was willingly undertaken, *Luk* 12. 50. *Ioh* 10. 17, 18. but the meaning is that in the work he sought not *his owne ease* nor *pleasure*, the content and satisfaction of the inclination of Nature (which abhorreth pain) but he preferred our *good* and the *Salvation* of our soules before his own *Bodi*, *Name*, *Fame*, *Credit* in this world, &c.

Vse 1. Mat. 4. & 16. 22.

Why then do we seek to please our selves before him? Why do we prefer our ease before his honour? No impediments whatsoever could keep him from doing us good.

Satans temptations could not; *Peters* perswasion to favour himselfe did not; reproaches, scorns, buffetings, death, torments, these nor any of these, nor all these could hinder him from effecting our Salvation: But he came *leaping over these mountains*, *skipping over these hills*, *Cant.* 2. 8. But alas for us! We are so affected with our ease, that we can suffer nothing for his glory: Every Straw is a block in our way: Every Mole-hill is a Mountaine, which we cannot passe: The reproaches and scornes of the world are too grievous to be borne, but *if the footmen thou hast run withall weary thee, how wilt thou contend with horses? If in the land of peace wherein thou trustedst thou art wearied, then how wilt thou do in the swelling of Iordan? Ier.* 12. 5. Is it like thou wilt part with thy liberty, life, all for his honour, as he parted with all for thine, when thy base heart and spirit is cast down with the blast of tongues.

As

As this should instruct us in our obedience and thankfullnesse towards him, so in our carriage toward our poore Brethren, which is the very use the *Apostle* makes hereof, *Rom.* 15.1,2. *That every one of us doe please our Neighbour*, not wholy nor only seeking our own with neglect of that which may be beneficiall to our brother; but with all (as *Cajetan* observes) *apponit duo grana salis*, he casteth in two graines of salt to season the duty of *neighbour pleasing*: First for *matter*, it must be εἰς τὰ ἀγαθὸν *in that which is good* or at least not evill and referred to that which is good: Secondly, in regard of *Utility*, πρὸς οἰκοδομήν, *to edification*; for all things which are good and lawfull, edifie not, 1 *Cor.* 10 23. If time and place with other circumstances be not observed it may rather tend to destruction then to edification, as *Theophylact* well observeth on the place: These observed, seek to please both in our general & particular calling.

More particularly this setting the *wounded* man upon his own *beast* sets forth (in the judgement of some Expositors) the high *advancement* of our *Nature*; Christ taking it into Union with his divine: he did not only assume our *Nature* and so came where we were, but in assuming it, he did nearly and indissolubely unite it to his *divine Nature* in the second Person (to his *second Person immediately*, but *mediately* to *his Nature* in that Person, whence it is called a *Personall Union*, because it is made in the *singularity* of *Person* not in the unity of *Nature*) *Ioh.* 1.14. 1 *Tim.* 3.16. *Col.* 2.9. *Heb.* 2.16. *Gal.* 4.4. *Rom.* 9.5. *Isa.* 9.

And this *Union* was necessary, that *Christ* might become a fit person to undergo the Office of a *Mediator*: For a *Mediator* must have some alliance to both parties which are to be reconciled that he might indifferently arbitrate, and mediate hence he tooke part with both natures and became *Immanuell*, *Isay*, 7.14. *Mat.* 1.23. that he might indifferently partake with each Nature. This is a weighty point and full of mysteries, too deep indeed and weighty (it may be thought) to be laid upon so weak a foundation,

Vse 2.

Imposuit in suum juventum i e in corpus suum mẽbra, nãq; sua nos fecit, & particeps corporis ejus, & lex quidem non omnes suscipiebat, Moabita inquit, & Ammonitæ non intrabunt in Ecclesiã Dei, nunc vero in omni gente qui timet Dominum ab eo suscipitur voles credere & pars ecclesiæ fieri, propter hoc dicit quod duxit eum in stabulum.

Theoph in loc

Iumentum ejus est caro qua ad nos venire dignatus est; Imponi jumento est in ipsam Incarnationem, Aug de Quest. Evã l. 2. Quest. 9 Aug. de vera Rel. c. 16. vino καθ' ὑπόστασιν non οὐσίαν.

as this is from the *Parable*, and therfore I passe with a word for this.

Vse 1.

It serves for *Instruction* to us all, that we acknowledge our dignity herein, and beware least we defile by a lew'd conversation what God hath so highly honoured: *Agnosce O Christiane dignitatem tuam* (saith *Leo*) Great was the honour God put upon man at his *Creation* in making him *after his owne Image*, *Gen.* 1. 26. But a far greater honour was done to him in his *Redemption*, God himself becomming man; *flesh of our flesh, bone of our bone*. Some love their flesh, saith one, for the beauty of it; some for the shape and proportion; some for strength: But here is the ground of true love, to love it because in Christ it is the flesh of God, and herein exalted above the nature of Angels, *Heb.* 2. 16.

Leo. Ser. in nat. Dom.

Vse 2.

Secondly, for *Comfort*: This may be a cordiall for all perplexed spirits in their approach to the throne of grace. *Two cannot walke together except they be agreed*, *Amos* 3. 3. but being once agreed it may well be: mans nature through sin was as hatefull to God as any *Toad* or *Serpent* can be to us; but by Christ it is brought again into Grace and favour. You know if a Prince will be but pleased to come and abide in some Townes great mans Pallace, it is enough to bring it into favour, although formerly it hath bin in great disgrace: So here the *divine Nature* resting in the *humane* hath advanced it highly, so that now our own flesh sits at Gods right hand, which may strengthen our Faith in all our suits to God.

Text.

And brought him to an Inn.

From the History it will follow then,

Doct.

That Inns are of good use for honest refection of Travellers.

Rahab was a *Victualler* and the spies there had lodging, *Iosh.* 2. 1. *Sen. Luk.* 2. 7. *Act.* 28. 15. 3. *John* 5.

For

For iniquity abounding and the love of many waxing every day more cold then other, requires ſtill their continuance or rather their increaſe. Time was when every *goodmans* houſe was an *Inn*, 2 *King.* 4 8, 9. *Iob* 31. 32. 1 *King.* 17 *Iu g.* 19 20. And of later time the poore *Traveller* was ſure to find in every Towne of note, two *Inns* at leaſt to be refreſhed at. The *Manner-houſe* and the *Parſonage-houſe*: But in theſe dayes (when men are rather known by their houſes, then their houſes by the men) the Lord and Maſter flying and carrying with him a peece of the Church alſo; the *Manner-houſe* comes to be without drinke, and the *Parſonage-houſe* without malt, and then what followes, but the poore *Traveller* muſt to the Inne or Ale-houſe or lye in the ſtreetes? *Reaſon.*

Such as are Victualers ſhould not ſimply be condemned, nor theſe places of reſort abſolutely ſuppreſſed; but rather care had for their well ordering, and that ſuch be licenced as are well governed themſelves, and of good report; herein our Lawes and State have worthily provided. True it is, ſuch as kept Victualing in former times were infamous: by reaſon of the great reſort unto their houſes, it was generally held, ſuch could not be honeſt; in which reſpect and no other (as is thought by ſome) *Rahab* was called, זונה, *an harlot*, *Iam.* 2.25. But that word in the moſt native ſignification ſignifies (not an *Inkeeper*, but) a *harlot* that ſels her chaſtity and proſtitutes her body for gaine; therfore moſt like it is, that before her *converſion* ſhe was not only a *Victualer*, or *Innekeeper*, but a *notorious Strumpet*, that מזנה the *Harlot* publikely knowne and noted ſo to be in all *Iericho*. And it is ſaid (though *Apocripha*) a *Victualer* cannot be without ſin, *i. e.* hardly; for did they not ſometimes chop away a good conſcience for mony, and bid drunkenneſſe welcome, they could hardly pay their Rents, and yet the Profeſſion it ſelfe is not to be annihilated, nor all condemned that are of the Profeſſion. For my owne part I do not doubt, but Inns and *Vſe.*

Ale-houses will afford some soules for Heaven at the last day.

Vse 2.

Let me in the next place give a caveat that none abuse this doctrine to licentiousnesse; for albeit there is good use of Inns for refreshing of the wearied travellour, yet there is little use of them for the Towns-man and home-dweller. Necessity requires there should be some, and a competent number, especially where are great throughfares: but it is *excesse* and *drunkennesse* that causeth so mighty an increase, that like *Hidraes* head, when one is cut off more ariseth in the roome; the *Philosopher* did sometime say that where there be many *Physitians*, there be many diseases: So where are many Victualing houses usually there are many drunkards, in which respect authority had done worthily to restrain many, destroying the nests that those birds may not with their breed taint the country.

Est enim stabulum Ecclesia, quæ in itinere mundi lassatos, & sarcinis delictorum defessos suscipit venientes, ubi depositis onere peccatorii viator lassus reficitur, & refectus salubri pascua reparatur, Chrysost in loc. Ita August. Tom. 1 cont. Pelagianos Hypo. l. 3. Mat. 5.

In the *Mystery*, the *Inn* is the *Church Catholik*, into which our Saviour brings those he meanes to save. But first consider we, *the Church is like unto an Inne*, and that in these respects.

First, An *Inne* is a place *licenced* or made to be so: It is not an *Inne* as it is a house; So the Church it is selected and called from the rest of the world, it is licenced by God to have the Word and Sacraments, *Numb.* 23.9. *Ioh.* 15.19. *Mat.* 10.5. *Rom.* 3.2. & 9.4. 1 *Tim.* 3. 15. *Psal.* 147.19,20.

Secondly, An *Inne* stands in some open place and is obvious to all passengers: It hath a *signe* also (usually) if it be an *Inn*: So here the Church is a *high hill*, and in general the *Crosse of Christ* is the *signe*, *Ioh.* 16. or the *burning bush Exod.* 3. In particular this *Inn* is to be knowne by the Profession of the truth and administration of all essentials necessary to Salvation, *Act.* 2.42. *Isa.* 2.2. And in this respect it is said to be *visible* and like a house set upon a hill: *Visible* I say *Potentiâ*, though not always *Actu*, simply in it selfe *visible*, though in some other respect to

us

as *invisible*: An *Inne* cannot be discerned in a great mist or darke night; nor by a blind man: so in time of persecution (as when the Church was faine to flye into the wildernesse) or when men have through feare or anger weakned their sight, It is not discerned by us: So *Eliah* could not see a Church, when God had 7000. there. Rev. 12 14. Isa 26.10.

Thirdly, It is like unto an *Inne*, it being both *spatious* and *specious*; It is large and faire, so usually *Innes* are, *Numb.* 24. 5. the *uttermost parts of the earth* are given Christ *for his possession*, (whence it is called *Catholicke*) And the beauties of holinesse; though to looke on the outward face of it, It may say as *Naomi* of her selfe, call me no more beautifull, *&c. Ruth.* 1 20. Cant. 6 4, 10. Psal 122 3. Cant. 4. 4, 7.

Fourthly; as an *Inne* is an house well *furnished* with all provision fitting to entertaine all guests and passengers; so is the Church, *Isa.* 25. & 55. 1. here is wine, milke, bread, water, oxen and fatlings killed, *&c.*

Fiftly; an *Inne* is a *place of safety*; so is the Church, *Isa.* 4. 5, 6. *Zach.* 12. 3. *Mat.* 16. here is a shadow and sweet refuge against all dangers.

Sixtly, It is a place of *great resort*, multitudes frequent it, as they do an *Inne*: therefore it is said to be a Generall Assembly. *Heb.* 12. And there are many which shall come from the *East* and *West*, *Math.* 8. and sit downe with *Abraham*, &c. Isa. 2. 3.

Seventhly; there are in an *Inne* of all sorts; All company comes in: *Noble*, *ignoble*, high, low, good and bad; so in the Church, *Gal.* 3. 28. *Acts.* 2. 5. & 10. 11. *Math.* 13. *Rev.* 7 9 there is in it a *mixt company* all sorts included.

Eightly; in an *Inne* there are many *distinct offices*, and all for service: so in the Church, 1 *Cor.* 12. 28, 29. *Rom.* 12. 6. 1 *Pet.* 4. 14. *Ephes.* 4. 7, 11. Yea, *Kings and Queenes are nursing Fathers and nursing mothers.* Every one must serve the common good of the Church, and endeavour its peace; *Psal.* 122. 6. 1 Cor. 9. 19. Isa. 49. 23. Mark. 10. 43.

Ninethly; Disordered persons may by no meanes be

tollerated in an *Inne*; no more in the Church, see *Deut.* 23.17. 1. *Cor.*5.1,2. *Ephes.*5.3,5. *Matth.*18.17.

Tenthly and lastly, (not to insist on more Particulars) Travellers leave their *Inne* in as good estate, yea somewhat better then they found it, so should we the Church after our decease. *Acts.*20.28,29. 2 *Tim.*4.5,6.

Vse If the Church be as an *Inne*, why are we backward to resort unto it? having travelled the whole weeke before in the workes of our particular Callings, me thinks we should be willing when the Lords day comes to take up our *Inne* for rest. The kingly Prophet *David* longed for this place, *Ps.*84.2. Yea the remembrance of that rest put life into him, when by reason of his travell he was at the point of fainting, *v.*5,6,7.

And why preferre we a blind alehouse, before so spatious and faire an *Inne*? what noble spirit doth thus? especially considering the good entertainement may here be had, read *Isa.*55.1,2,3. there is the best provision and best usage.

Doct. Secondly observe, *Whom Christ meanes to save, he brings into the Church.* See *Acts.*2.47. *The Lord added to the Church daily such as should be saved.* So *Ephes.*5.23. Christ is said to be the Saviour of his body; Now the Church is the body of Christ, therefore none are saved but the Church, (*i.e.*) none but such as are joyned to Christ, and become members of his body.

Gen.7.23. 1 Pet.3.20, 21. This was figured by *Noahs* Arke: All that were preserved were within it; As for those without, no gold could buy their preservation, no holes hide them, no hilles helpe them, nothing in the world, nor the world it selfe could save them: And it was signified to us by the covenant made betwixt *Rahab* and the spies; all within her house should be preserved, but those without, (though her owne kindred,) should perish. *Iosh.*2.18.

Hence was it, that the Apostles were willed to stay divers yeares in some places, preaching to them the Gospell, for that God had many soules to save, who by

these

theſe meanes were to be brought within the compaſſe of the net, *Acts*. 18.10.

And no marvell; For Chriſt reigneth onely in the Church of God, *Micha* 4.7. without the Church the Divell ruleth; The inceſtuous perſon being caſt out of the Church of *Corinth*, was delivered up to Sathan, 1 *Cor*. 5.5. ſo was *Hymeneus* and *Alexander*, 1 *Tim*. 1.20. *Reaſon.* Luk. 1 33.

This firſt makes againſt Univerſall Election and ſalvation (which was *Origens* error) but that doctrine plucks up the pale and incloſure, and layes all common to the wilderneſſe, and is full of all abſurdities. *Vſe* 1.

It ſerves next to diſcover to us the miſerable condition of ſuch, as either are not brought within the pale of the Church (as *Pagans* and *Infidels*) or elſe being once within the pale keepe not within, but get out againe. *Vſe* 2.

Some wilfully skip over, as *Familiſts*, *Browniſts*, *Anabaptiſts* and ſuch like: Theſe with *Cain* leave the preſence of God, and fly into the land of *Nod*, a receptacle for fugitives, *Gen*. 4.16. And is *a withdrawing to perdition*, *Heb*. 10.25,39. And of theſe we may ſay as 1 *Iohn*. 2.19. *They went out from us, but they were not of us*; for if *they had beene of us, they would* (no doubt) *have continued with us: but they went out that they might be made manifeſt that they were not all of us.*

Others are caſt out of the Church, and juſtly excommunicated by reaſon of their evill deeds (as 1 *Cor*. 5.5.) which ſentence is the fearfulleſt that by man can be inflicted: Other ſentences condemne us in our bodies, goods, or liberties; but this declares us to be of the community of the ungodly, and ejects us out of the ſociety of the faithfull: Yea ſo long as we remaine obdurate, it doth not onely caſt us out of the *Church militant* on earth, but out of the *Church triumphant* in Heaven, *Mat*. 16.19. and therefore to be feared above any other ſentence if deſerved juſtly.

A man indeed may be caſt out by ſuch as are uſurpers in the Church (ſo ſome *Popes* have excommunicated *Princes*)

and ſometimes for well doing, not for ill: as *Iohn* 9. 35. Our Saviour armeth his Diſciples againſt ſuch thunderbolts, *Iohn* 16. 2. *futurum erat* (ſaith Saint *Auſtin*) *ut foras emitterentur cum illo ab eil qui eſſe nolint in illo, qui non poſſent eſſe ſine illo.* It ſhould come to paſſe that they ſhould be caſt out with him, by them, who would not be in him, nay by them that could not be without him. In this we ſhould not grieve but rejoyce, ſeeing we are members of his body, and made partakers of his ſufferings.

Vſe 3. Next, it would be worth the while, if we would examin whither we are within the Church, and true members of it; This we may know by the agreement which is betwixt us and it: *As is the mother, ſo is the daughter*, as is the head, ſuch are the members of it.

The Church (you know) is *holy* and *Catholike*: So if thou beeſt a true member of this Church, *Holy* is thy *Chriſtian name* and *Catholike* thy *Sir-name*: Holy thou muſt be, in it ſhall dwell nothing unholy or that doth defile, and thy obedience muſt be to the whole Law of God; which only prooves thee to be a good Catholike.

I know that as the *mothers*, 1 *King.* 3. pleaded for the *living child*, ſaying *it is mine, and it is mine*; ſo the children now plead for the mother, whither the Churth of *England* or the Church of *Rome* be the true Church, and in which of theſe, ſalvation is probably to be found is a hot diſpute betwixt us and Papiſts: but ſo fully and learnedly determined by that moſt reverend Father in God the Lord *Arch-Biſhop* of *Canterbury* in his *conference* with *Fiſher*, that no more remaines to be ſaid of that point.

Vſe 4. Bleſſe we God that we are within the pale of the Church. *Noah* deſired for his ſon *Iaphet* when he bleſt him, but this, *that God would perſwade him to dwell in the tents of Sem*: this place is like that houſe of perfumes wherin the Virgins were kept many daies, and purified before they

they came into *Ahasverus* his presence, *Est.* 2. there so often it is called, *the kingdome of Heaven*, because it is the Gate of Heaven and inlet thereunto; we being in it, made fit for Heaven through the Word and Prayer.

And let us blesse God for that we are brought out from within the pale of the present *Romish Church*, and delivered out of the belly of it as *Ionas* was out of the belly of the whale; in which Church though there be a possibility of salvation (for some) yet no faire probability as is in the Church wherein we live: Surely God is willing to save us who hath hether brought us: Why hath he done all this for us (as the wife of *Manoah* said to him) *Iudg.* 13. 23. if he were purposed to slay us? Happy we if we knew what belonged to our peace in this our day.

And tooke care of him.] *Text.*

κὶ ἐπεμελήθη αὐτῦ. As this *Samaritane* had undertaken the *cure*, so he doth it with *care*. Truth it is,

All ought to be providently carefull of what we undertake within the compasse of our calling, whatsoever our hand findeth to do, we must do it with all our might, *Eccles.* 9. 10. read *Pro.* 6. 6, 7, 8. & 27. 23 & 30. 13. 1 *Cor.* 7. 32, 34. 2 *Cor.* 11. 28. 1 *Tim.* 5. 8. *Doct.*

Wherfore such misse it much, as are careless in their particular callings under pretence of Religion, and works of Piety. S. *Pauls* rule is, so to labour as that we be not chargeable unto others, 1 *Thes.* 5. 11, 12. And he tells us plainly that who so provides not for his Family hath denied the Faith and is worse then an Infidell: How this Provision can be made and no care taken, I cannot conceive. *Vse.* 1 Tim. 5. 8.

Obiect. But *Mat.* 6. 31. μὴ μεριμνήσητε, saith our Saviour, *take you no thought*, and *Phil.* 4. 6. μηδὲν μεριμνᾶτε, be carefull for nothing: no worldly care then it seems is allowed unto a Christian.

Resp. There is a *twofold care*. *Sollicitudo diligentiæ & diffidentiæ.*

A *Care of diligence*, this is called, μέριμνα, and *a care of diffidence*, μεριμνα, the former of these is *Regular*, well confined and kept within the bounds of moderation: And is described to be, *An act of wisedome taking up the understanding faculty* (especially) *whereby after a man hath rightly judged what he ought to doe, and what not, he with more or lesse intention of mind* (accordingly as the nature of the thing requireth) *is provident to finde out, and diligent to use all lawfull meanes that may further his desires, expecting the successe from God with a contented spirit.* This care is honest and warrantable, no where forbidden but every where commanded and commended 2 *Cor.* 11.28.

The latter of these is *Irregular* and ariseth out of a distrust of God and feare of wants: *It is a cutting, dividing, distracting care, nor will it suffer it selfe to bee limited within the bounds of Christian moderation; but causeth a man over-eagerly and inordinately to pursue his desires, perplexing himselfe likewise with fearefull thoughts about the successe.* And this care is still blamed and in Scripture condemned, and the care that is spoken of in the former Texts.

Doct. *As all ought to be carefull of what they undertake within the compasse of their callings, so especially those who have undertooke the looking and providing for, of impotent and diseased persons.* Such in a speciall manner are to have a care over their cure and charge.

The life of man is deare to him and of great worth, *Skin for skin and all a man hath will he give for his life*, *Iob* 2.4. *Salomon* cals it *animam pretiosam, the pretious life*, *Pro.* 6. 26. And so it is both in *it selfe* being *rationall* and so excells that kind of life which the irrationall and sensitive creatures live (And yet *anima Muscæ est Sole præstantior*, the sensitive soule of a Fly is more excellent in nature then the glorious Sun) As also in regard of *Use*. For,

1. God

1. God hath glory by it; *Non enim ſepulchrum*, ſaith *Hezekiah*, *Iſay.* 38. 18, 19. *The grave cannot praiſe thee*, death cannot celebrate Gods glory, *Vivens, vivens, ipſe celebrabit te*, The living, the living, they ſhall praiſe the Lord.

2. The Church and Common-wealth have benefit by it: Saint *Paul* confeſſeth of himſelfe, that he abode ſtill in the body for the good of the *Philippians*, *Phil.* 1. 24, 25.

3. Much good and profit comes to a mans ſelfe hereby; For firſt the Perſon of man is preſerved in its *eſſe* or being by it, through the perſonall Union of ſoule and body which otherwiſe would be diſſolved. Secondly, through it we become capable of comfort here: By the bleſſing of life other good things become bleſſings to us (under God) All the comforts of this life are nothing to a dead man; In which reſpect *Salomon* ſaith, *A living Dog is better then a dead Lyon*, *Eccleſ.* 9 4. Thirdly, by meanes of it we come to be made partakers of the *joyes* of a *better life*; whilſt we do imploy it in working up of our ſalvation with feare and trembling. Every way then life is a pretious thing; now if we thinke our ſelves bound to preſerve a Jewell of our Neighbours committed to our care and truſt, then the life of our neighbour much more, which being farre more pretious.

And as life and health is pretious in it ſelfe, ſo with much ado it is hatched up and preſerved: The life of no other creature *is* ſubject to ſo many dangers, outward and inward; nor ſooner overthrowne then mans: It is like a brittle glaſſe full of pretious liquour, a ſmall knock breakes all: Or like a watch conſiſting of many wheeles and gimbals which every day muſt be wound up and kept in reparation; by meat, drinke, ſleepe, exerciſe, *&c.* Often it gathers duſt and growes fowle and then the hand of Phyſick is employed to cleanſe it, which if it be not carefully done, all falls to peeces preſently;

The

The body drops asunder and here lies a pin and there a wheele, here one bone and there another, till the exquisite workman who first made it, takes it again in hand to repolish it and reunite it.

Vse Therefore let *Physitians, Surgions* and such other as have undertaken cures, consider what a charge is committed into their hands; and beware how they commit the health and life of their Patients unto the Apothecary or his boy. Life is more pretious then so; Physicke should be taken *cum custodia*, so likewise administred and given.

This might likewise be applied to *Overseers of the poore* in Parishes, whose care should be that nothing necessary be wanting to impotent and diseased persons: as also to such as are keepers and tenders of sick: But I leave the prosecution to your private meditations and come from the *History* to the *Mystery*.

So this sets forth unto us the great care that our Saviour (that true *Samaritane*) tooke for mans Salvation,

Doct. *While he was upon the Earth he was full of care and tenderness for our soules welfare.*

Our Saviour makes this care one speciall note of difference, betwixt himselfe and hirelings, *Iohn* 10. 12, 13. And he did notably shew it in each part of his office of *Mediatorship*: As in his *Propheticall*, *Priestly* and *Regall function*, in none of which was wanting any care.

As our *Prophet*, he carefully revealed the whole wil of his Father to us (so farre as concerned our Salvation, *Iohn* 15 15. and 17.8.) *He went about from place to place doing good, preaching the Gospell, working of miracles.* *Act.* 10. 38. Insomuch that *the people who sate in darknesse saw great light*, *Math.* 4. 16. And as thus in generall; so in particular distributions according to the severall estates, and secret demands of each ones particular condition, so as that each passage of the word was exactly sutable thereunto; wherby

wherby he manifested that his care reached unto particular men: Some were *broken hearted*, them he *bindeth up*: Some *Captives*, to those he proclaimed *liberty*: Some *mourners*, for them he had *beauty*: Some *bruised reeds*, *smoaking flax*, these he did so carefully tend, as that th y might not be *broken* nor *quenched*, altogether, he was carefull that *Judgement might be brought forth into victory*: He had provision for any want: medicine for any disease; comfort for any distresse; answer for any doubt; direction for any difficulty; ready at hand as occasion should require. There is no estate wherin a Christian can be set, but the aboundant care of Christ towards him is magnified in the Gospell.

Isa 61.1, 2,3. Luk.4.18. Isa.42.3. Mat.12.20.

Looke we upon him in the discharge of his *Priestly function*, there we shall finde no care wanting, neither in *offering* up sacrifice, and oblation, nor making *intercession* (for in these two acts the Priesthood of Christ consisted) by the former he satisfies for the debt of man, which debt was two fold. 1. *Active*, in doing the duties of Gods Law (which we were bound unto as wee were Gods *Creatures*.) 2. *Passive*, in suffering willingly the penalty of the Law, (and this we owed unto God as we were his *Prisoners*.) In both these was Christ very observant; and for both made exact, and punctuall payment, *Mat.*3 15. & 5.17,18, Not one ceremoniall type remained to be fulfilled, as S. *Paul* to the *Hebrews* at large sheweth. Assoone as ever he was borne he began to pay and fill all those *water pots*, *Ioh.*2. No sooner doth S. *Mathew* speake of his birth, but one vessell is filled strait. *Mat.*1.22. and that was *Esais measure*. So *Math.*2 17, there was a *measure* of *Hosea* filled. *Hos.*11. 1. & *Math.*2.6. there was a *vessell* of *Michaias* filled. *Mich.*5.2. & *Mat.*2.17. there was a *vessell* of *Ieremiahs* filled. *Ier.* 31.13. Whersoever he went he was filling as *Mat* 2.23. whatsoever he *spake* was to fill up. *Mat.* 13.35. when hee *spake not*, it was to fulfill also. *Act.*8.

35.

35. whatſoever hee *did* was to fill-full, *Mat.* 21. 5. whatſoever he *ſuffered* was the like, *Ioh.* 12. 38. & 15. 25. And at his death he *fulfilled all*, *Mat.* 26. 56. and gave not over till all was *finiſhed*. This may appeare by that of *Paul*, *Col.* 2. 14. for how could the bond have beene cancelled had not the debt beene paid? So *Rom.* 8. 3, 4. And in theſe reſpects he is ſaid to be the *holy one*, and the *juſt one*, *Acts* 3. 14. & 4. 27. & 2. 27. and a *Lamb without ſpot and blemiſh*, 1 *Pet.* 1. *that taketh away the ſins of the world*, *Ioh.* 1. 29.

As for the other act of *Chriſts Prieſt-hood*, his *Interceſſion*, he was no way wanting in that neither: See his care in that *Prayer* of his, *Iohn* 17. and in the very time of the *Sacrifice*, whilſt it was hanged up, *Luk.* 23. 34. Now that he ſits at Gods right hand, his care is not leſſoned. See *Heb.* 7. 25. 9. 24. *Rom.* 8. 34. 1 *Ioh.* 2. 1.

Laſtly, If we look on him in the diſcharge of his *Regall* or *Kingly office*, in the exerciſing of thoſe kingly duties which belonged to his regall function, we ſhall find his care was no way wanting.

Firſt in the gathering of his *ſubjects* to himſelfe, by his Word and ſpirit, *Iſa.* 11. 11, 12. *Ioh.* 10. 16.

Secondly, In *governing* thoſe he hath gathered. 1. In *ruling* of their hearts and leading them in the way, *Iohn* 10. 3, 4. *Iſay.* 30. 21. 1 *Pet.* 2. 9. 2 *Pet.* 1. 3. 1 *Cor.* 1. 48.

Pſal. 121 4. Mark. 4 38. 40. Next in *Protecting* or *ſuccouring* of them in all temptations, *Heb.* 2. 17. *Iohn* 16. 33. 1 *Cor.* 10. 13. *Phil.* 4. 19. *Rom.* 15. 4.

Thirdly, In *Execution of Juſtice*. 1. Towards his *owne Subjects*, in *juſtifying* and *acquitting* them, *Rom.* 8.

And alſo in *diſtributing of Rewards* amongſt them, *Epheſ.* 1. & 4. 1. 2. Towards his *Enemies*, confounding their *Projects*, holding up his kingdome in the midſt of their malice.

2. Their

2. Their *Perſons*, ſo that not an enemy was left unſubdued. Not *Sin*, 1 *Cor.* 15.17. Not *Death*, 1 *Cor.* 15.54. Nor *Hell*, *Revel.* 1.18. Nor *Satan*, *Coloſ.* 2.15. Nor the *World*, *Ioh.* 16.33.

The Uſe of this is, firſt to informe us of the worth of the ſoule and the excellency of Salvation: Were it not a rare and a pretious thing, would Gods owne Son have come downe from Heaven, and himſelfe perſonally tooke the care therof? Had it not bin of great worth, would he ever have undertaken ſuch a peculiar charge, 1 *Pet.* 1.10. And yet we neglect ſo great Salvation. We have a care to preſerve a plant from withering, a beaſt from periſhing, a body from dying, and count of them who have care and skill this way; but who eſteemes or accounts of that care which keeps a ſoule from damning: The more grace we have, the more ſhall we be taken up with the contemplation of this ſubject and with the continuall ſtudy and care after it. *Vſe* 1.

It ſhould teach us dependancy upon Chriſt for life and for Salvation. *Paul* was not aſhamed of *Perſecutions*, becauſe he knew *whom he had beleeved*; he doubted neither of his care nor power, and therfore committed his ſoule unto him againſt the laſt day when all forſook him, 2 *Tim.* 4.16,17,18. And ſurely want of conſideration of the care of God and Chriſt is the ground of all diffidence, *Math.* 6. Why do men truſt in themſelves and friends, but becauſe they reſt aſſured of their care and good-will towards them? Did men reſt aſſured of the care of Chriſt, and compare his affections with other ſuccours, they would rather chooſe to build their hopes and aſſurances on him, hence it is that Saint *Peter* uſeth this as an argument; *Caſt your care upon him, quoniam ipſe cura eſt de vobis, for he careth for you*, 1 *Pet.* 5.7. A right Judgement of Chriſt would help us to imploy our Faith in any condition whatſoever, be it never ſo hard, as 1 *Sam.* 26.10,11. *Vſe* 2. 2 Tim. 1.

While

While *David* had Faith in Gods Providence, he could say of *Saul*, *The Lord shall smite him, or his day shall come to dye, or he shall descend into the battaile and perish*; *Absit mihi a Iehovah, God forbid that I should stretch forth mine hand against the Lords annoynted.* But when he once began to doubt of Gods care and providence, then he said, *Tandem absumar die una per manum Saulis, Surely I shall one day perish by the hand of Saul*, 1 *Sam.*27.1. See therfore that we get Faith in Gods *Providence*, as well as in his *Promise*; and feare not any of our adversaries or their malitious practise against us, they shall never hinder us of salvation, *Psal.* 23. *None shall be lost that are under his hand. Ioh.*10.29. It is Gods command that he which hath received a calling should waite upon his calling: Go then boldly to Christ (thou that art of a drooping spirit) beseech him to continue his care over thy poore soule: It is of his fold, beseech him not be absent when the woolfe commeth: Be not thou wanting to thy selfe, and rest assured he will no way be wanting unto thee, 1 *Pet.*1.13.

Object. But I am weake, my sinnes are many: How should he take care of such a wretch as I am?

Resp. What was in this wounded man to move this good *Samaritane* to take this care of him, but compassion in himselfe and misery in the object? This is it that puts on Christ, and causeth him (as it were) to turne *Projector*, which way to shew mercy and do good: So *Hos.* 11.8. The Lord there sets himselfe to study and contrive mercy for his people, gathering together his thoughts of mercy to conquer their sinnes, which they in pride, as it were, did set up to pose his Covenant.

Object. But though he hath taken this tender care of the Salvation of poore sinners, will hee doe so still?

Resp.

Resp. He is *Iesus Christ, heri & hodie, Yesterday and to day and the same for ever, Heb.* 13. 8. there is *constancy* and continuance in this his *care*; *his mercies endure, his compassions faile not.*

Object. But he is now in Heaven, how then can he take care?

Resp. He is so, but there he is our *Advocate* and practising for us in that Court,

Secondly, he hath made *preparations* and *provisions* for the future for us,

And on the morrow when he departed, &c. *Text. Vers.* 35.

This good *Samaritane* could make no long stay upon the Earth, but as he tooke care of his *Patient* while he was present with him, so now being to depart he commends him to the care of the *Hoast*, with whom he leaves money to supply that distressed mans necessities, and withall gives speciall charge that he be well lookt unto, promising to pay at his returne, what ever (above that he left) should be laid out.

And on the morrow. *Text. Prima dies fuit dies passionis, altera resurrectionis. Quis est ille alter dies nisi forte ille dominicae resurrectionis, de quo dictum est, hic est dies quem fecit Dominus. Ambr. in loc.*

(To handle the words as they lye in order.) The time when he departed is here expressed: It was no long stay he made in this same Inn: So soone as conveniently he might, he departed thence. From the *History* first observe,

Victualing houses are not for residence of Travellers; guests are to make no longer stay at such houses than urgent occasion requires (with the spies) in the morning they must be gone at furthest, *Ios.* 2.

Such then as sit from morning to night, from day to day, yea from weeke end to weeke end, tipling and gaming, turne the lawfull use of *Inns* into abuse: To prevent which officers should make conscience of their duties, and see that

Doct.

Vse.

that ſuch diſorders be reformed, we having the edge of the ſword of Juſtice backt by laws and wholſome ſtatutes. So the poore that are, would be better provided for in moſt Pariſhes, and the increaſe of poore much abated, if the penalties impoſed, on ſuch diſordered perſons, by the Statute, were duely required and inflicted.

Myſt. *Myſtically*, the departure of this *Samaritane* from the *Inn* teacheth us,

Doct. Chriſt made no longer ſtay upon earth, then needs muſt.

That this world was no place for Chriſts abode, longer then while he had finiſhed his worke. So ſoone as his buſineſſe was over, he departed hence on the morrow, (as it were) and tarried not, *Ioh.* 13.33. & 14.3,4. & 16 7,8. *Luk.* 24.5,6. *Act.* 1.9,10.

Reaſon For, 1. His Kingdome was not of this world, as he himſelfe avoucheth.

2. He had buſineſſe elſe where, *Ioh.* 16.7. It was expedient that he left the Church on Earth (in regard of carnall preſence) and that for us, not for himſelfe, firſt to open Heaven for us, *Heb.* 10.19. *Ioh.* 14.2. & 10.20. *Ezek.* 44.1. *Epheſ.* 2.6. Next to ſend the Holy Ghoſt unto us, *Ioh* 16.7. Had he not left the Earth, the Holy Ghoſt in ſuch a meaſure had not bin ſent nor given, *Ioh* 7.30.

Laſtly, That *he might lead captivity captive*, *Epheſ.* 4.8. and ſo make a perfect triumph over thoſe ſpirits whom he had conquered on the croſſe, *Col.* 2.

Vſe. The doctrine of the bodily preſence of Chriſt in the Sacrament, taught and maintained by *Papiſts*, cannot ſtand with this now delivered; what buſineſſe hath he now upon the Earth?

Obiect. But *Mat.* 28 *ult.* *I am with you to the end of the world?*

Reſp. True, Spiritually, by the aſſiſtance of his Spirit: What is this concerning his corporall preſence, which is in the Heavens, and there muſt be contained till his comming unto Judgement.

Next

Next conclude we hence, if it were no place for him who is our Head, then it cannot be any place of continuance for us who are his members: We, ſo ſoone as we have finiſhed our courſe, muſt depart hence too. It ſhall be our wiſdome then ſo to thinke, and accordingly prepare. Say not with *Peter*, *It is good for us to be here, let us build here our Tabernacles*; But ſay and judge with *Paul*, *If wee heere had onely our hope, wee were of all men moſt miſerable.* *Vſe 2.*

And while we are here let our hearts be in Heaven, our affections, longings, converſation, as we are willed, *Coloſ.*3.1. Like a wheele (ſaith *Hilary*) which though it continually roule upon the Earth, yet it hath its greateſt part from of the Earth. You ſee in nature every member will have recourſe to the head, becauſe that gives life and motion to the reſt of the body: So ſeeing Chriſt our Head hath left this world, and is now in Heaven ſitting at the right hand of God his Father, let us deſire to be with him: And when we ſee death comming towards us by the harbingers that go before (as aches, paine, ſickneſſes, gray-haires) let our ſpirit revive within us, as old Father *Iacobs* did, when he ſaw the Chariots and Horſes that his ſon *Ioſeph* ſent for him to come into *Ægypt*. *Vſe 3.*

Laſtly, If we would find Chriſt indeed, ſeek him not in this world nor in the things of this world, in ſo doing we ſeek the living amongſt the dead, *Surrexit non eſt hic, He is riſen, he is not here.* *Vſe 4.*

He tooke out two pence and gave them to the Hoſt.] *Text.*

Here you ſee what is left to ſupply this mans wants and need, and with whom he left it, with the *Hoſt*. That I note from the letter of the *Parable* ſhall be this,

Many at an Inn beares the maſtery, that makes welcome: What *Salomon* ſaith of it in the generall, is moſt true in *Doct.*

this particular, *Argentum respondet omnibus, money answereth all things, Eccles.* 10.19. This causeth attendance, furnisheth the Table, fils the Cup, opens Locks, commands all, yea Conscience it selfe many times not excepted; that in an *Inne* is at the beck and command of mony. A point so evident that it will seeme time mispent to stand upon any long or large confirmation of it. Therfore for Use.

Vse 1. It may be our wisdome to distinguish betwixt *Alehouse friendship and true friendship.* There no longer *pay*, no longer *play*: Friends there, are well read in *Theognes*, *They seeme with the tongue to flatter all, but in their deeds they love none at all*, they are like *Aristotles* fallations and falling Starrs; *Videntur & non sunt.* It is the mony they are friends unto; while that lasts they will be as thy selfe and at thy service, but if that be gone thou shalt find them faile thee, as *Pompey* did *Cicero*, to whose house *Tully* flying for safeguard of his life, *Pompey* slipt out at a backe doore and would not be seene: Three things onely continue them, *Much spending, little asking, and taking nothing at all from them.*

Eccles 6.

Myst. Doct. In the *Mystery*, *The Ministers and Pastours of the Church are this Hoast.*

Stabularij sunt illi quibus dicitur, Ite in orbē universum & prædicate Evāgelium universæ creaturæ, Amb in loc. So they are in regard of their *Authority* in the Church (though not over the soules and consciences of any in the Church, yet) therin they have rule and command, as an *Host* hath in an *Inne*: In which respect they are said to be *Masters of the assemblies. Eccles.* 12.11. *Yea Princes of the Congregations, Isa.* 43.28. And to have the *oversight* therof, 1 *Pet.* 5.2. and *the Rule, Heb.* 13.17.

But besides this generall take we notice of some more speciall resemblances (whence Gods *Ministers* may spell their duties.)

1 Tim. 3.2. Tit. 1.6, & 16 If we consider what Saint *Paul* writeth to *Timothy* and *Titus* concerning a Ministers qualifications we shall find them every way fitted for such a calling

calling? Every one you know is not fit to be an *Host*. 1 Tim. 3. 9.

First, He would be no *Youth* that keeps an *Inne*, it is requisite an *Host* should be staied and grave: So a *Minister* he may not be νεόφυτος, a novice, one new entered (as it were) into the Schoole of Christ: In which respect under the Law we find, that only such as were of thirtie yeares of age were admitted to serve in the *Tabernacle* and *Temple*. νεόφυτος est nuper plãtatus & Ecclesiæ insitus, quales erant catechumeni.

2. An *Host* would be a man of an *unblameable life* and conversation. So should a Minister: A Scandalous person is not fit for that holy function. S. *Paul* to *Titus* willes he should be ἀνέγκλητον & *inculpatus*, one against whom no just exception can be taken. None of *Arons* sons or seed who had any blemish in them, might come neere the vaile, nor stand before the Altar, nor once presse to minister before the Lord, *Lev.* 21. 17. the sacrifice smells of the hand that offers it. Tit. 1. 6.

3. An *Host* may not be *wayward* nor selfewilled, but of an *affable, courteous and pleasing carriage*: such must Gods Ministers be, not αὐθάδη *froward, inflexible* and *stubborne*, but ἤπια *meeke, modest and gentle*, passing by some injuries for peace-sake, endeavouring to give all good content that may bee, and so far as may stand with a good conscience, 1 *Cor.* 9. 20, 22. 1 *Cor.* 11. 1. Tit. 1. 7. 1 Tim. 3. 3.

4. An *Host* may not be a *wine-bibber*, or *pot-companion*; drink he may to his Guests, and with his Guests; but not quaffe, nor sit by it. So Gods Ministers may not bee πάροινοι, given to wine, under which one kinde, all other kindes of that nature are forbidden. He may use that creature for his necessity; as 1 *Tim.* 5. 23. *Prov.* 31. 6. Yea and for delight too, *John.* 2. but he may not sit at it till he be inflamed by it, *Isa.* 5. 11. nor suffer his heart to be oppressed thereby, and he made heavy for holy duties, *Luk.* 21. 34. 1 Tim. 3. 3. Tit. 1. 7.

5. An *Host* may not be a fighter nor quarreller; nor may Gods Ministers. No fighter; ἄμαχος (saith S. *Paul* to *Timothie*) *alienus a pugnis, a jurgijs.* μὴ πλήκτης, no striker, 1 Tim. 3. 3.

striker, saith the same Apostle to *Titus*; his duty is to heale wounds not to make them.

Tit.1.7. 6. An *Host* would not be *covetous*, nor greedy of gaine, for then he would chop away a good conscience for money. This vice as ill becomes a *Minister*, and therefore required (by the Apostle) as a necessary qualification in him, that he be ἀφιλάργυρος, no lover of money, μὴ αἰσχροκερδῆς nor given to filthy lucre, this ill beseemes any, much lesse a Minister. Thou ô man of God fly these things.

1 Tim.3.2.

Tit.1 8. 7. An *Host* must be *harborous*, ready to lodge and entertaine strangers. This in a speciall manner is required of a Minister, he must be φιλόξενος, *a lover of hospitality*, as hath beene a ready shewed, *vers.* 31.

Tit.1.8. 8. An *Host* would be *a lover of his good Guests*, these should have the best respect. So must a Minister bee φιλάγαθος, *a lover of good men*, all should be respected, but such as honour and feare the Lord should be preferred by him.

Tit.1. 8. 9. An *Host* would be *wise, just, holy, temperate*; And all these (which time will not suffer to speake of particularly) are required of a Minister: He must be σώφρων a man of a sound mind; And δίκαιος a just and righteous person; giving every one their owne: and ὅσιος a holy person. For God will bee sanctified in all that come neere him: and he must be ἐγκρατὴς, a continent or temperate person, one that must master himselfe and his appetite, and not suffer any inordinate lust to beare sway in him.

1 Tim.4. 10. To conclude, an *Host* must be *watchfull, and give attendance*. This S. *Paul* requires of *Timothie*, ἕως ἔρχομαι πρόσεχε, *dum venio attende*. And so of every other Minister who is willed to be νηφάλιος, watching even as the *Host* watcheth for a guest to invite him in, and then attends on him and sees that he hath all things fitting; so Ministers for soules, *Heb.*13.17.

Vse. Hence you may inferre the necessity of the Ministry; Every

Every one of us being as *Travellers* and ſtrangers here on Earth and too too often benighted; the ſhadow of death and darkneſſe being ſtretched out upon us before we be aware.

In ſuch a caſe who would not thinke it a great part of his happineſſe to light upon a good *Inn* and *Hoſt*, at whoſe hand hee may find good uſage? So in a darke tempeſtuous night, when the ſnares of death do compaſſe us, and horrour of conſcience hath ſeized on us, no mens feete ſhall be more beautifull to us then theſe mens, whoſe face in the day of proſperity we will not know.

But *wee beſeech you bretheren know them which labour amongſt you, and are over you in the Lord and admoniſh you:* and ſee 1 Theſ. 5. 13.

1. Firſt, *That you eſteeme them very highly in love for their worke and callings ſake.* It may be (as *Plato* was wont to ſay of his Maſter *Socrates*) they are to looke upon, like the Apothecaries gally pots, which on the outſide have Apes, and Owles, and Satyres on them, but I muſt tell you, within they have pretious drugs for diſeaſed perſons, which every one will covet in time of need.

2. As they welcome you, ſo take you heed of grieving them, *Heb.* 13. 17. *For that will be unprofitable for you*; little care hath the *Hoſt* to viſit ſuch a gueſt; rather glad when the houſe is well rid of him and the coſt cleared.

3. Reward them; The *Hoſt* is well payed by an honeſt Gueſt for all his paines; all charges are honeſtly defrayed, and the *Hoſt* thanked for his good entertainement at departure. So in this caſe it ſhould be, 1 *Cor.* 11. 13, 14. We owe them much: how much? our *goods*, *Gal.* 6. 6. our *eyes*, *Gal.* 4 15. our *ſelves*, *Phile.* 19. our *lives*, *Rom.* 16. 4. In former ages Gueſts were better paymaſters then now they are, they would diſcharge what was owing, and be bountifull to the *Hoſt* and houſe beſides

but now wee depart away out of our *Inn*, and leave all on the score.

4. Give good testimony of them unto others: so doth the *good Guest* of a *good Host*, *Rom.* 16. 23. 2 *John.* 1. 2. If ever you had received any good by Gods Ministers, you would assuredly give a good testimony of them, as we read that plaine man did, 1 *Cor.* 14. 24, 25. & *Acts.* 22. 12.

Hag. 2. 12. Mal. 2. 7.

5. Enquire of them as the traveller doth of his *Host*, about the way wherin you are not well acquainted. So *Ier.* 6. 16. Thus did the Disciples of our blessed Saviour frequently, *Mark* 4. 10 & 7. 17. & 10. 10. *John.* 9. 3. So the *Corinthians* of S. *Paul*, 1 *Cor.* 7. 1, 10, 22.

Deut. 12. 9.

6. Forsake them not: the traveller doth still know his *Host* and *Inn*, and cannot easily be drawne away without speciall cause. In forsaking of thy Minister see thou beest able to approove thy heart to God upon good and sufficient warrant, there is a brand laid on such as do, 2 *Tim.* 1. 15. & 4. 10, 16.

Come we next to consider, *what was left* in hand with this *Host*, The Text saith,

He took out two pence, and gave, &c.

Duo denarij sunt duo Testamenta quæ imaginem in se habent æterni Regis expressam, quoniam pretio vulnera nostra curantur. Ambr. in loc

By the *two pence*, some understand the *two Testaments*: others the *Word* and *Sacraments*. But wee may safely take the meaning to be more large; and so understand thereby whatsoever gifts Christ hath furnished his Ministers withall, whether they concerne this life, or an other; So S. *Austin* (*de Quæst: Evang: lib.* 2. *q.* 19.) seemes to me to understand the meaning. It is evident enough,

Vel duo Sacramenta: aut etiam duplicem doctrinam Legis & Evangelij, pœnitentiæ & gratiæ. Aret in loc.

Christ hath betrusted his Ministers with gifts and graces, for the releefe and comfort of distressed soules. Mat. 25. 14.

These gifts are of two sorts; *Spirituall* and *Temporall*. The *Spirituall* are either *Outward*, as the *Word* and *Sacraments*; these are put into their hands, *Matth.* 28. 19. Or *Inward*, as the graces of the spirit, such as those spoken of, *Eph.* 4. 8, 12.

The *Temporall* gifts, we read of in the *Law*, *Deut.* 10.8.9. *Lev.* 27.30. compared with, *Numb.* 18.21. And in the *Gospell*, 1 *Cor.* 9.4,14.

Such mistake then, as thinke *Ministers* beggarly and empty fellows. A Bishop (saith *Nazianzen*) is not ὄνομα κενὸν a vaine and empty name, he is well furnished (if in travelling from *Hierusalem* to *Iericho* he hath escaped the *Theefe*) at least it is intended he should so be. Read, *Math.* 13.52. There you shall find he is a *Rich House-houlder*, and is able ἐκβάλλειν *to tumble out of his treasury*, καινὰ καὶ παλαιὰ, *things new and old.* *Vse* 1.

Wherfore make use of us, and of those gifts wherwith we are betrusted; *For we are debtors to you*, (saith the *Apostle*, *Rom.* 1.14,15.) You are apt enough to make use of our temporals, but not of our spirituals. When you come into the company of a *Lawyer* or *Physitian*, you will be inquiring for your selves, states, children, but the most use you make of some Ministers is, to bury a corps; Church (or rather chamber) your wives. Nor let any thinke to do well enough without these, God gives his gifts to us through their hands, *Luk.* 15.22. *Iohn Baptist* must give *water*, or *Christ* will give no bloud. There is a necessity to wait upon them (though not *Infallibilitatis* yet *ordinis*) if you would have comfort take it from their hands by whom God sends it. *Vse* 2. Rom. 10 14.

With the *two pence* a charge is given.

Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. *Text.*

So then, *Beneficium postulat officium*. As speaks the *Lawyer*, so the *Divine*,

Who so receives the gift must discharge the duty, *Numb.* 18 21,31. *Luk.* 19.13. *Mat.* 10.2,5.1 *Cor.* 9.13,14. *Doct.*

It would be thought on by such as long to be fingring the *Churches penny*. The *Ministers reward* they love, but care not for the *worke*; *Opes* they seek, *Opus* they shun. Such *Vse.*

there are too many, who covet rather the *Churches goods*, then the *Churches good*, which to receive and never labour for, is horrible injuſtice (it being a *reward* and of right belonging only to ſuch as labour) as our Saviour ſheweth when he ſaith, *The labourer is worthy of his hire.*

Penſate Fratres (ſaith S. *Gregory ſuper Ezek. Hom.6.*) *quanta damnationis eſt ſine labore percipere mercedem laboris, quanti criminis precia peccatorum percipere, & nihil contra peccata predicando dicere.* Conſider Brethren, how great a damnation it is to receive the *reward* of labour without labour, how great a fault to receive the price of ſins, and by preaching to ſay nothing againſt ſin. See what God ſaith in the caſe, *Ezek.* 34. 2,3.

Amongſt others our *Lay-Impropriators* would do well to ſpend ſome ſerious thoughts concerning the point in hand. True it is, ſome buſie *Lawyers* may be found, who *queſtion* the *tenure of Tithes*, and will be ready to *juſtifie Simon Magus* (as ſaith our Reverend *Hooker. Pol. Eccleſ. lib.* 5. §. 79. *pag.* 249.) There will be alwaies ſome skillfull perſons, which can teach a way how to grinde treatably the Church with *jawes* that ſhall ſcarce move, and yet devoure in the end more then they that come ravening with *open mouthes*, as if they would worry the whole in an inſtant, yet let theſe take advice of any who have wrot upon this Argument, yea of him who hath moſt pleaded for them, who in the *Review of his Hiſtory of Tithes*, ſaith thus, *Let him that deteines the Churches Tithes and thinkes them not due* jure divino, *thinke of the ancient dedication of them made to holy uſes; and how ever they were abuſed to ſuperſtition (as other large endowments of the Church before the Reformation) yet it followes not that they may be profaned by common uſes and Laye-hands: Conſult* (ſaith he) *with Divines herein:* And withall he tels them what Judgements have followed ſuch *appropiations*; and wiſheth it might be ſeriouſly thought on by every *Layman* that holds them.

The

The time of the *Antient Fathers* was free from this corruption, as yet it had got amongſt them neither name or being, but what they would have judged of it (if in their daies it had bin) is not hard to conjecture. Read S. *Auſtins Sermon de reddendis decimis*, there we ſhall find, *Tithes* are a *debt*, and he that with-holds them invades another mans goods, and how many men ſoever dye for hunger in the place where he liveth (not paying his *Tythes*) he ſhall be counted guilty of the murther before the Tribunall ſeat of the eternall Judge, becauſe he kept that back to his owne uſe, which was an others. And elſwhere he tells us, *That our Righteouſneſſe exceedes not the Righteouſneſſe of the Scribes and Phariſees*, if we pay not our *Tythes*, as they did. More of the Judgement of the *Ancient Fathers*, together with the decrees of Councells, inhibiting *Tithes* to bee paid to *Lay-men*, you may read in Doctor *Willets Synops.* 5. *Cont. queſt.* Doctor *Carlton*, *c.* 5. M. *Eburne cap.* 6. *&c.*

Ridl. view p. 145.

De Decem chor. c. 12.

What is the Judgement of later *Divines* herein is evident enough. Where find we one who hath wrot concerning this *Subject*, but cries out againſt it, as the blemiſh of our Church, the bane of our people; for which many thouſands in an high degree ſtand obnoxious to the judgement of Almighty God? Conſult with Doctor *Howſon*, *B. of Oxon. in his two Serm. on Math.* 22 Doctor *Reynolds on Obadiah*, *Verſ.* 5, 6. who compareth them to *Achan*, *and their ſinne to that of Ananias and Saphira*, *beſeeching all young Gentlemen to keep themſelves from that abomination*; Citing alſo B. *Pilkington* on *Haggai*, who calleth theſe *Impropriations*, becauſe they be taken away *improperly* and held from the Church by an *improper title*.

Read likewiſe Doctor *Downhams Sermon*, 1 *Tim.* 3. 1. who prooves their Originall to be *Antichriſtian*, and them to be without excuſe: Now, *Quod initio vitioſum eſt non poteſt tractu temporis convaleſcere.* How

Lay-

Lay-men became owners and poſſeſſors of *Tythes*. See Doctor *Field of the Church, Lib.* 5. *Cap.* 59. *Pag.* 523. And Maſter *Roberts Revenew of the Goſpell. Cap.* 11.

Doctor *Hall* B. of *Exceter in his Sermon on Zach.* 14.20. bewailes the injurious zeale of theſe men, whom he aptly deſcribes to be men of vaſt gorges and inſatiable devouring up whole Churches, and yet the Sepulchers of their throats are open for more, commending to all *Impropriators* or *Church-Robbers* a good Example and Caveat in his *Contemp. Lib.* 21. *On Zerubabell* and *Ezra*.

Read alſo (if you pleaſe) M. *Fentons Sermon of Simonie and Sacriledge*: M. *Richard Bernard of the Miniſters maintenance*, M. *Eburne* on the ſame *Subject*, as alſo his two *Sermons* on *Math.* 22.21. Doctor *Sclater* of the *Miniſters portion*. Doctor *Jackſons Sermon* on *Cant.* 2. 15. M. *Francis Dillingham* his *Sermon* againſt *Simonie*. M. *Ieremy Dike* his *Sermon* againſt *Coveteouſneſſe*, *pag.* 56. We might fill a Volume with Authors and Teſtimonies, I produce theſe few amongſt thoſe who are well known and of note, all of them ſpeaking in particular to *Impropriators* of Church livings, as to thoſe who ſtand deeply guilty before God of *Sacriledge*.

Object. But we ſpeake in our owne caſe, *&c?*

Reſp. Iris Chriſts not ours: Say it were; what then? *Are all men liers, Is there not one Prophet of the Lord amongſt us all?* Here than the opinion of ſuch as are impartiall. Conſult with Sir *James Simple* his *Reply* to M. *Iohn Seldons Hiſtory of Tythes*. *Sir Henry Spelman de non temerandis Eccleſijs*, *p.* 119. who tels theſe men plainly that by taking theſe gifts beſtowed on the Church, they charge themſelves with cure of ſoules and make themſelves ſubject to that burden that lyeth ſo heavily upon every *Miniſter*, to ſee the ſervice of God performed, people inſtructed, and poore relieved; for which three ends parſonages were inſtituted.

M. *Lam-*

M. *Lambert, a Lawyer of great note (in his Preamble of Kent)* ſpeaking of an Impropriation in *Kent*, thuſe cenſures them, *One amongſt many of thoſe monſtrous birtes of covetouſneſſe, begotten by the man of* Rome *in the darke night of ſuperſtition, and yet ſuffered to live in the day-light of the Goſpell, to the great hinderance of learning, the impoveriſhing of the Miniſterie, and the infamy of our profeſſion*, &c.

Judge *Dier* is quoted by Sir *Henry Spelman* (ſometimes L. Chiefe Juſtice of the Common pleas, *Trin. 35. Hen. 8. fol. 58. pl. 3.*) who averreth, that it was an horrible thing when theſe *Appropriations* were made to *Prioreſſes*, and houſes of Nuns: for (although they were Religious perſons) yet they could not adminiſter the Sacraments and Divine Service which they ought to do, who hold theſe holy rites.

Serjant *Ruſſel* (another learned Lawyer, in his termes of the Law, *in verbo Appropriation*) ſaith, *It is a wicked thing for a Lay-man to withhold Church rites*, bewailing (in his time) that it continued ſo long, *to the hinderance* (ſaith he) *of learning, the impoveriſhing of the Miniſterie, and to the infamy of the Goſpell and profeſſors thereof.* And Sir *Edward Cooke* another great Dr. in the Law hath reported, that by the common Lawes of England, it is evident that no man unleſſe he be Eccleſiaſticall, or hath *Eccleſiaſticall juriſdiction*, can have inheritance of Tythes. Were this but the ſuggeſtion of ſome few Clergie men, and thoſe of the poorer ſort, (Vicars of Churches and ſuch like) it might with ſome ſhow be ſleighted (though the crye of the poore ought to be regarded) *Deut. 24. 14. & 26. 7. Rom. 21. 13. & 29. 7, 14.* But ſince it is the complaint of ſo many; both of the ſuperiour ſort of Clergie men and others, who with one vote condemne it for a ſacrilegious ſin, it may juſtly challenge mature deliberation. For *Proximum ſacrilegio crimen eſt quod Majeſtatis dicitur* (ſaith *Juſtin, leg. 1. de geſt. ad legem Iuliam*) Treaſon is but

but a petty ſin in compariſon of it. S. *Auſtin* gives the Reaſon, *tanto grauius eſt peccatum quanto committi non poteſt niſi in Deum*; that ſin is ſo much the more grievous, becauſe it cannot be committed againſt any other but againſt God himſelfe. Alas that theſe men would conſider how woefull and uncomfortable it is to live in ſuch a ſin, as hath none to plead, or ſpeake any good word for it before God nor man. And indeed who can? For,

First, theſe things have bin dedicated unto God and appropriated to himſelf as his own peculiar portion from the beginning, and in whoſe power is it to reverſe them. The Law of the twelve Tables amongſt the *Romans* of old decreed thus, *Sacrum ſacrove commendatum qui clepſerit rapſeritq; parricida eſto. He that ſhall rob or purloyne an holy thing or a thing dedicated to an holy uſe, let him be a parricide.* And *Salomon* ſaith, *Whoſo robbeth his Father and mother and ſaith it is no tranſgreſſion the ſame is the companion of a deſtroyer*, Prov. 28. 24. that *Tythes* were conſecrated to God is without contradiction: Now how canſt thou (O Impropriatour) keep theſe back being once conſecrated?

M. *Dillinghams* Sermon againſt Simony, p. 198

Secondly, where *tythes* are paid there muſt be a matter of giving and receiving, *Phil.* 4. 15. 1 *Cor.* 9. 11. *Stipenda Eccleſiaſtica accipiat, ſed qui Eccleſiæ militat metat & colligat, ſed qui ſpargit & ſeminat*, &c. ſaith *Eſpencæus in* 2 *Tim.* 2. p. 24. Let him take the ſtipend of the Church, but he which warreth for the Church: Let him reape and gather, but he which ſoweth: Let him feed of the flock, but he which feedeth the flock, &c. The milke then of the flock is due to him that by preaching feedeth the flock, and not otherwiſe. Now, *Qua fronte, qua conſcientia*, &c. (ſaith *Damaſus Decret.* 3.) with what countenance or with what conſcience can you receive *Tythes* and other Offerings (ſpeaking of Lay-men) who cannot offer up Prayers for your ſelves much leſſe for others.

B. *King*

B. *King* on *Ionas.* (*Lect.* 33. *pag.* 463.) averreth it to be against all equity and conscience that Gods *Tythes* and *Offerings* should be translated unto strangers, that they should eat the materiall bread of the *Prophets*, who never give spirituall food unto the people, and that they who serve not at the Altar should live by it.

That which the bad servant spake to his good Master wickedly, *thou reapest where thou didst not sow*, may be charged upon these justly, we sow spirituall things and they thrust their sickle into our Harvest to reap our temporall things.

The world, saith a reverend Divine, is wondrous busie about the disquisition of the tenure of *Tythes*, by what right they are due; and many are cunninger herein then in the maine fundamentall Articles of their Religion: But in the meane time there is this most necessary *quære* forgotten, *by what right impropriators detaine Church maintenance*: Let that case be canvased in the court of conscience, and if God shall there determine on their sides we have done, much good do it them.

M. *Jeremy Dyke* in his Sermon against couetousnesse, *p* 56

Object. Parcius ista, &c. Let us be sparing in thus charging men before we heare them, they have nothing of Gods part or of his Ministers, but what their *Ancestours* have left them, and which they dearly purchased and paid well for?

Resp. And were these Church revenews left you by your Fathers (saith D. *Smith.*) Alas so the holy vessels came to *Belshazzar* from his *Father*, and yet whilst he prophaned them after his pleasure the hand of God came forth against him and he died for it, *Dan.* 5. 2, 30. that we read, *Ezek.* 18. 14---19. would be thought on for answer.

Semel Deo dicatum non est ad usus humanos ulterius transferendum dec. de reg. turis 6. See *Hous. Ser* 1. on Math 22. p. 20. & Fen Serm. on Prov. 20. 25. p. 15 & D Down Serm on 1 Tim. 3. 1.

2. Say they were purchased by you or your *Ancestors*, and so bequeathed you, what then? *Caveat emptor*, the buyer should have lookt to that: He dealt not fairly with you who sold you that he had no right unto. Read

Levit.

Levit. 27. 28. There we shall find that nothing separate from a common use unto the Lord might be sold: And will you deny that these were ever separated? Besides hath not God entailed them upon his Ministers? See *Numb* 18. 21. and what man hath power to cut of the entaile which God hath ratified?

Object. But many an honest *Gentleman* hath an *Impropriation* in his hand, *Bishops* and *Colledges* have many?

Resp. I grant you many an honest *Gentleman* may hold them in their hands, but yet I must tell you, that it is no part of their honesty so to doe. That answer which Sir *Richard Brarkley* relates a Husband-man gave to the Arch-Bishop of *Cullen* may be in this case given.

Felicity of ma lib. 2c: 2, p. 90

The Story is this, A poore Husbandman being in the fields at plough, spies a great troupe of horsemen, well armed passing by (after the manner of the Princes of *Germany*) he asked of the formost who it was that was comming after, and being told that it was the *Arch-Bishop* of *Cullen*, he fell into a great laughter, being asked why he laughed, he replied, because S. *Peter* the *Prince* of *Prelates* lived poorly, to leave his *Successors* rich. The *Arch-Bishop* being told what this fellow said, was willing to justifie himself, and comming to the fellow told him that he wore those roabes and rode in that state not as he was a *Bishop*, but as he was a *Duke*; then the fellow laughed more than before, and answered, *Cum damnatus fuerit Dux quid fiet de Episcopo?* If the Duke shall happen to goe to Hell for his Pride, what will become of the humble Bishop? It would bee thought on.

For if the *Impropriator* should hap to goe to hell for his *sacriledge*, what would become of the *honest Gentleman?* For my owne part I doubt not, but divers such God will shew mercy unto upon their Repentance, but if after they come to a knowledge of the truth, *they withhold it in unrigh-*

unrighteousnesse, and make not in some measure restitution: little comfort can they take of the truth of their Repentance.

In that other plea of the *Lay-Impropriatary* from the example of Colledges, Bishops, &c. They are notably deluded through the deceit of their owne hearts: For all these are *de familia Ecclesiæ* and ought to be susteined by the Church, as Sir *Henry Spelman* saith well; and that Reverend and learned D. *Reynolds* in his Comment on *Obadiah*, Ser. 2. So that Tythes are *quodammodo*, the Churches still.

De non temerandis Eccl. p. 113

But *Kings* have right to tythes, and it was an ancient custome for Kings to take them, as may be collected (saith *Calvin* from 1 *Sam.* 8 15.) Now saith the *Lay-Impropriator*, of Kings we hold them.

Object. *Vetustissimum fuisse morem ut reges decimarēt colligitur ex* 1 Sam. 8. 15. *Cal.* in Num. 18. 27

Whether the Scripture doth describe a *Iust King* or a *Tyrant* is questionable: *Osiander* tells us that *Samuell* there describeth to the people the King which God would give them in his wrath; and speakes of such manners and fashions which are incident, not to true Monarchies, but such rather as decline to tyrannie, and so sheweth not (saith *Pellican*) what a good King may do, but what this King would do.

Resp.

Secondly, A King is not *merè laicus*, saith our late Soveraigne of blessed memory, he is *Persona mixta*, a person endowed as well with Ecclesiasticall Authority as with Temporall. In which respect both *King* and *Priest* of old were anoynted with the same oyle, (as the Chalde Paraphrase on *Zach.* 4. 11. hath it) which was the *holy oyle*, *Psal.* 89. 27. And (in these later daies) at their Coronations they are not only crowned with the Diadem of the Kingdome, and girt with the Sword of Justice (to signifie their temporall Authority) but they are annoynted also with the oyle of *Priesthood*, and cloathed *Stola sacerdotali* and *veste Dalmatica*, as Sir *Henry Spelman* in his *Tract of the Rights of Churches* hath demonstrated, *p.* 117. In which respect he may

Βασιλ. Δωρον Sir *Edward Cook de jure Regis Eccl.* pa. 5.

(if

(if his neceſſities require) partake with *Levi* in his *Tyth* (as *David* did with the *Prieſt in the Shew-bread*, 1 *Sam.* 11. 6.) and *Levi* in duty muſt yeeld him a portion, I ſay *Levi* yeild it, for it muſt come through his hand (ſaith Sir *James Sempell* in his *Treatiſe of Sacriledge, cap.* 8. §. 3.) for the avoiding of *Sacriledge*.

Thirdly, the *Tyth* ſpoken of, 1 *Sam.* 8. 15. which Kings uſed ordinarily to receive was not *Levi* his *tythe*, but another *tyth* or *tenth*: After that *Levi* had tythed the people, the King ſhould *tythe* them over againe (Thus M. *Nettles in his anſwer to the Iewiſh part of* M. *Seldons Hiſtory of Tythes, c.* 3. §. 6. *p.* 127.

Fourthly, Though a King hath power to *tythe* a people and to take for the ſupplying of his neceſſities a portion of *Levies tythe*, yet he hath not power (ſaith D. *Smith* in his addition to D. *Willets* Hex: in *Levit. cap.* 25. *mor.* 5.) to transferre holy things to prophane uſes, he may not give them away to his ſervants, nor alienate them from the Church to the Churches dammage. So alſo ſheweth *Keckerman*, *Syſtem: Polit. Lib.* 1. *cap.* 21.

D. *Willet* on Lev. c. 5, obſ. 5. Concering ſuch conſecrated things, the beginning wherof was ſuperſtitious (as *Abbi-lands*) which were given for the maintenance of Idolatry, and redemption of mens ſoules, it is not to be doubted (ſay ſome) but that the civell Magiſtrate hath power to divert them to prophane uſes, as we read, 2 *King.* 10. 27. But there is an other reaſon of *tythes* the proper inheritance of the Church: Theſe were from the firſt foundation of them dedicated to the Miniſtery of the Word, and originally intailed by God upon his Miniſters; now neither the *Pope* nor King *Henry the eight*, can cut of an entaile (ſaith Doctor *Smith on Levit.* 27. *mor.* 4) which God hath ratified.

To conclude this branch, I could wiſh that every *Lay-Impropriator* would adviſedly conſider what hath bin ſaid, and know, how ever he conceives he hath nothing to anſwer

swer for before Almighty God but *Lay-vocation*, yet he hath also (by taking of the *two pence*) to make answer for spirituall function; for *Tythes*, *Transeunt cum onere*, they carry their charge with them.

Secondly, forget not that admonition which is given by *Lorinus in Levit.* 27. 30. *Caveant hi*, &c. *Let these Lay-men take heed, who have a grant of Tythes upon this condition, that hereafter they must make restitution, least they be involved in the punishment of eternall damnation.*

Thirdly, Let such as *have taken the houses of God in possession*, or possesse his portion without his assignement, read those Plagues and Judgements threatned, *Psal.* 83. 5, *&c.* against those who did but say, *Let us take*, &c. And what in all ages hath bin executed and inflicted on them who did take it, read D. *Howson*, and D. *Downham* on this subject. And in your own observation you may find the truth of that which *Salomon* speaks, *Prov.* 20.25. *Sacriledge* is like *Pope Adrians* fly it will not suffer a man to leave vomiting til it hath gotten up his gall.

See *Dillingham* Ser. on *Ps.* 14.1 p 113. *Ex male quæsitis vix gaudet tertius hæres.*

Lastly, An answer would be studied to Saint *Austins* question, with what face canst thou expect an inheritance from Christ in Heaven, who hast defrauded Christ of his inheritance on Earth, *Bee not deceived, God is not mocked*, thou mayst have wit enough to befoole thy innocent Mother on Earth of her portion, but with all thy subtilty thou shalt never beguile thy Almighty Father which is in Heaven.

We doe but beat the ayre, these men still resolve to have the tenth of their Neighbours estates, let their Salvation go whither it will; they will sooner loose their lives then their livings, as an *Impropriatour* once rebelliously spake, when mention was made of our late Kings willingnesse in their restitution: However *Israel* must know his *Transgressions*, and *Iacob* his *Iniquities*, and such men heare of their *Impropriations*.

Latere præ abundantia non valet, & præ impudentia non queritur, Bern. in Cant. Serm. 33.

There is another whelpe of the same litter, the uncon-

scionable tyther, or common defrauder of the Ministers (remaining) dues, through their unconscionable customes, false prescriptions, and unjust compositions. The *Ammonites* had halfe our *apparell* before now through these new found out tricks, the poore Minister is turned out naked, that little which the *Canker-worme* left, the *Caterpiller* hath eaten up.

Impropriations are at a stay (we trust) they cannot take from the Church (saith M. *Eburne* in his second *Sermon on Math.* 22. 21. *pag.* 29.) more then already they have (albeit many a greedy and sacrilegious minded person, either desires or attempts it) but these sort of persons do daily more and more encroach upon the Church to the spoyle and bane of it, the hinderance of the *Gospell* and decay of learning.

There is scant a man of understanding, who lives in any *Parish* where the *tithes* are impropriated (and such *Parishes* there are good store in *England* at this day, if they be sum'd up aright) but doth dislike, yea disclaime against them (if his owne hand be not in the sin.) Now *thou that blamest another doest thou even the selfe same thing?* For what are these unconscionable customes, compositions, prescriptions, *&c.* but so many petty and particular Impropriations? Change but the name the thing for substance is the same; their ground and originall is vitious, and the fruits and effects to the Church most pernicious; as I have on that *Parable, Luk.* 18. 10. at large discovered. I will conclude this Discourse with the report of a great and learned *Lawyer* of this Kingdome. It is recorded (saith he) in History, that there were (amongst others) two grievous persecutions, the one under *Diocletian*, the other under *Julian* the *Apostata*; the former intending to root out all Religion, *Occidit omnes Presbyteros*, he slew all the Preachers of the Word of God; notwithstanding this, Religion florished, for, *Sanguis Martyrum est semen Ecclesiæ*. This *Persecution* was grievous: But that under the other was more grievous and dangerous, *Quia ipse occidit Presbyterium*

Of 9284. Parishes in England 3845. are impropriated, of which number are within the province of *Cã* 3303. & within the province of *York*, 592. *Cãd*

Sir *Ed Cooke.* 2 part of his Reports, fol. 44.

Euseb. Eccl. hist l. 7. *c.* 3.

Nicephor. l. 7. *c.* 3

byterum, hee destroyed the order of Priesthood it selfe, whilst he robbed the Church, and spoyled spirituall persons of their revenews: Upon which insued in short time great ignorance of true Religion, and the service of God, and thereby great decay of Christian Profession. Ah vile shame; whilst *Hagar* complaines of her mistresses persecution, she should carry her selfe so insolently: Whilst our Laity complaine of the *Prelates* and the *Priests*, they indeed are found to be the greatest persecutors that this day *England* hath.

Theod. hist l 3. c. 6. & Niceph l. 10. c. 5.

More Particularly. From the *History* wee may collect,

Good Hosts should be carefull of their Guests. *Doct.*

We read, *Ioss.* 2. 2, 6. of *Rahab* who having once taken charge of the Spies, she discharged the part of a good *Innkeeper*, and tooke great care that no hurt might befall her guests, hiding them from death with the stalks of that plant which was made to hide the body from nakednesse and shame; and for this she is commended, *Heb.* 11. 31. Such a good *Host* was *Lot*, *Gen.* 19. 6, 7, 8. and *Obadiah*, 1 *King.* 18. 13.

These Examples (together with that in hand) should be remembred by those who are of this *Profession*. *Unto these men do no harme* (said *Lot* unto the *Sodomites*) *for therefore came they under the shadow of my Roofe*, *Gen.* 19. 8. Yea, he rather chuseth to be an ill *Father*, then an ill *Host*, he tenders his daughters to save his Guests (a faulty offer though a good intention.) *Vse.*

Beda makes mention of an *Inn* in *Arabia*, the *Host* whereof was a notorious theife and robber, and did use to bring those passengers he meant to spoyle into a goodly Roome, richly adorned with curious pictures and hangings, wherin was a soft bed to lye upon and delightfull to behold, but both the Chamber and Bed were annoynted with deadly poyson, in such sort that the

Beda. de imag. mundi.

infection did slay the Guests before the morning and whilst they were a sleep: But Gods Judgements slept not, for within a short time the house was fired by *Lightning*, and both it and the Keepers were consumed to ashes.

If we have no such *Hosts* in *England*, yet we have heard of some Guests, who have had their throats cut in their *Inns* by the consent of *Host* and *Hostess*; and of many more who have had their bane through infectious beds and roomes poysoned with drunkennesse and disorders. I could wish all would take warning by judgements inflicted upon others; vengeance will not suffer wicked *Hosts* to live.

The *Heathen* had a private and domesticall god, whom they termed the *god Lar*, which in our language we may interpret, the *god of the hearth*: Him they held in such reverence, that if any had fled to the *hearth*, albeit in the house of his capitall Enemy, yet his Enemy durst not there offer him any violence (by this means *Themistocles the Athenian* was saved.) For the hearth was *dedicated* to the *Goddesse Vesta*, who was held to have her holy place, where the chiefe fire of the house was made: If then no Violence might be offered to our very Enemy flying to our hearth; much lesse to those who come Guest-wise under our roofe for succour.

Myst. Ephes. 4.11. Ezek. 33.2. Heb. 13.17. 1 Cor. 3.8, 10.

In the *Mystery*. *Ministers* should hence learne, *To bee carefull of those flockes committed to their cure and charge*, *Act.* 20.28. 1 *Pet.* 5.2. 1 *Tim.* 3.1.5, & 2 *Epist* 4.1,2. Hence are we called *Pastours*, *Shepheards*, *Watchmen*, *Rulers*, *Planters*, *Builders*, *Fishers*, *Husbandmen*, &c. All which *Titles* require of us great diligence and carefull attendance.

Reason.

Our gifts are given us for this end, not to hide up in a Napkin, but to imploy: Our *maintenance* is upon this condition, that we work and labour, 1 *Thes.* 5.13. 1 *Tim.* 5.17. Hence Saint *Paul* acknowledgeth it a *Debt*,

Rom.

Rom. 1.14. into which debt he came by his Calling, and the gifts that God bestowed on him for the Ministery of the Word. Saint *Cyprian* speaketh thus: *Debere Presbyteros tanquam decimas accipientes ex fructu non recedere ab altari, sed nocte die q; spiritualibus inservire. Ministers as being receivers of Tythes of the increase ought not to retire from the Altar, but night and day to attend upon spirituall things.* *Epist 66.*

You will soon infer (I doubt not) upon the delivery of this, that those *Ministers* transgresse who reap the *Profits* of a place and performe not the *duty* therto belonging, who sheare the *Sheepe* but feed not the *Flocke*: And indeed they faile in a very high degree: *Woe to the idle Shepheard* (saith *Ezekiell*) *that leaveth the Flocke, the sword shall be upon his arme, and his right Eye shall be utterly darkened.* A practise that cannot stand with the love we pretend we beare to Christ, and which is expected from us, *Iohn* 21.15. *Lovest thou me; feed my sheepe*: Upon which words Saint *Gregorie* thus inferreth, *Si dilectionis Argumentum est cura pastoralis, quisquis virtutibus pollens gregem Dei regere pascere, summum pastorem convincitur non amare*; If care and diligence in a pastorall charge be an argument and certaine evidence of the love we beare to Christ, whosoever furnished with gifts and abilities thereunto refuseth to feed Christs flocke, is to be taken, *pro convicto*, that he beares no good affection to the chiefe *Pastor* of our souls. *Vse* 1.

Nor can negligence and unnecessary absence of a *Minister* stand with that true love he ought to beare unto his *Flocke*. Then especially doth the Divell sow his tares, whilst the Husbandman is a sleepe, then are the *Sheepe* apt to straggle and run into many dangers whilst the shepheard is from amongst them; *Moses* was not above forty daies away, but upon his returne, he findes his people worshipping a golden calfe which they had set up, *Exod.* 32.1.

Nor can this Practice ſtand with the *Lawes* of *Princes* and *Decrees* of *Councells*, which even the darkeſt time of ignorance have made divers *Cannons* and *Conſtitutions* charging a *Miniſter* with *Reſidence*, as *Conc. Antioch. Can.* 17. *Conc. Sardi.* 14. *Can. Si quis vult*, &c. *Diſt.* 39. *Conc. Calſid. Can.* 10. *Conc. Trid. Seſſ.* 7. *cap.* 8.

Queſt. Is there then no juſt and lawful cauſe for a *Miniſters* abſence? Is he ſo tied to reſide upon his cure as that upon no occaſion he may abſent himſelf from his people for a while?

Reſp. Valentia with others do obſerve, that this Commandement of *Reſiding* is *præceptum affirmativum*, and ſo binds not *ſemper* or *ad ſemper*, nor may it be laid in the ballance ſtript from thoſe neceſſary materiall circumſtances, which ſhould give it waite: There may be certaine caſes which may excuſe *Miniſters* abſence for a time.

1. When it is, *Pro tuta & vitæ*, for recovery of health, preſervation of life and neceſſary maintenance.

For *Recovery of health*, this ſtaid *Epaphroditus* from the Church of the *Philippians*: As ſoone as he was recovered he was ſent by S. *Paul*, *Phil.* 2. 25, 28. So *Sylvanus* Biſhop of *Philopolis* in *Thracia*, being of a very ſickly conſtitution was remooved thence to *Troas* a better Climate, as we read. *Socrat. lib.* 7. *cap.* 37. Thus if a Paſtor be ſick in body, and the place where hee lives unfit for his *Recovery*, it would bee hard-heartednesſe in a Flock, (as *Moſcenius* notes) to barr the Phyſitian of theis ſoules the uſe of lawfull means.

For *Preſervation of life*: as Say a Paſtor be *perſonally* ſought for and cannot remaine with his flock without perill of his life, in this caſe it is lawfull for him to abſent himſelfe. So *Elijah* fled from *Ieſabell*, 1 *King.* 19. and S. *Peter* left the *Church* of *Hieruſalem* to eſcape

Herods

Heroods fury, *Act.* 12. And S. *Paul* left the Church of *Damascus* when some sought to lay hands on him and slay him *Act.* 9. So *Athanasius* left his Church at *Alexandria* and was hid in a dry Cisterne six yeares and in his Fathers tombe foure months, and makes this *Apologie* for himself. *Quis mihi mirabiliter & divinitus erepto vitio vertat, quod non in manus me quærentium rejecerim?* &c. Who can blame me being miraculously delivered, that I did not cast my selfe into their hands that sought me? Our Saviour wish't his *Disciples*, when *they were persecuted in one City to flie into an other*, *Matth.* 10.

Tripart hist. l. 6 c. 22.

But here S. *Austins* caveat (in his 18. *Epist.*) to *Honoratus* must be observed. The Persecution must be *Personall* not *Generall*; for a generall persecution (both of *Pastour* and *flocke* together) is likened by that *Father* to the equall danger of *Mariners* and *Merchants* in the same Ship in a great tempest: Now God forbid (saith he) that the Master leaving his passingers behind should save himselfe by boat and commit the *Vessell* to the mercy of the unmercifull waves. Such a *Minister* is compared by our Saviour to an *hireling*, *Joh.* 10.

For, *necessary maintenance.* Nature allowes that a man should keep himself from hunger and unrelieved penury. So S. *Paul*, 2 *Cor.* 11. 8. And indeed it is a kind of *Persecution* to muzzle the Oxe which treadeth out the Corne. In case of want a *Minister* may lawfully leave this or that particular Congregation and take another.

D. Dem. expos. on 2 Pet. c. 1 verse 15. p 122

So when a *Minister* is to give attendance in some Courts of Justice, where he is impleaded; or hath some necessary suit in Law depending, which requires his personal presence and appearance: In this case *Councels* have by their *Canons* granted liberty for a *Minister* to absent himself a while from his people.

2. As a *Pastour* may be absent in these and such like private cases: So when the busines about which

he goeth is more publicke and tends to the *Profit* either of the *Universall Church*, or of some *Particular*.

Campeius, *Mosconius* and others which write upon this Subject do reduce hereto the going to *Generall or Particular Synods* for compounding differences: Writing against the *Churches adversaries*, and such like profitable imployments.

Thus S. *Ambrose*, *Serm.* 28. maketh his *Apologie* to his *People*, *Alterius Ecclesiæ necessitatibus evocatus minimè vobis solitum studium dependisse videor*, being called forth by the necessary businesse of another Church, I seeme not to have bestowed on you my wonted care. There are other cases which might be alledged, but this shall serve for the first answer to the *Quære*.

2. We must distinguish of *Residence*: It is two fold, *Personall* or *Pastorall*: Not so much the former as the latter is required, *jure divino*.

Some are *Personally resident*, but not *Pastorally*; urgent *Occasions*, publike *Attendance*, and such like before spoken of, requiring their absence, they *feed* their *Flocke immediately* themselves so often as they can, and *mediately by others* when themselves cannot. Thus *Timothy* to whom S. *Paul* had committed the Church of *Ephesus*, went to establish the Church in *Dalmatia*, and *Titus* who was *Bishop* of *Crete*, was upon an occasion sent for to come to *Rome*, 2 *Tim.* 4. but yet so, that neither *Titus* left his flock unprovided of many instructours, which before he had ordained there; nor *Ephesus* wanted *Tychicus* (as *Calvin* observes) who was sent unto them to supply *Timothies* roome. This kind of *Residence* is that which is especially required.

Some are neither *Pastorally* nor *Personally resident*, such have much to answer for before Gods Tribunall: If any go about to with-hold their *Tythes* or other

Ecclesiasti-

Eccleſiaſticall dues, they ſtraight wayes cry out of *Sacriledge*, when they themſelves in the meane while are by CHRISTS owne teſtimony *Theeves* and *Robbers*, wronging Gods Flock by their wicked cuſtomes.

Some are both *Paſtorally* and *Perſonally reſident*, he that can receive this, let him receive it. In all ages ſuch have bin moſt honoured and beſt liked; in brief ſeeing there is a care which God expects of every man that hath a Flock, let us diſcharge it conſcionably and not ſuffer the grace beſtowed on us to be in vaine: 1 Cor. 15. As for thoſe whom either ſervice or great imployments call away, let them with the *Apoſtle* though they be *abſent* in the *fleſh*, yet be *preſent* in *ſpirit*, knowing that a hirelings negligence ſhall not excuſe him, if the wicked be not warned from his way.

Secondly, Obſerve we from hence (with S. *Bernard*)

That all that is required of this Hoſt is care; *Petitur a vobis cura non curatio*, he ſaith not, *Sana illum*, *Heale him*, *Sed curam illius habe*, *Take care of him*. *Doct.* *Bern. de Conſid. l. 4.*

Non eſt in medico ſemper relevetur ut æger.

The *Phyſitian* may preſcribe the potion, it is God that muſt give the *bleſſing*: So ſheweth the *Apoſtle*, 1 *Cor.* 3. 7.

Therfore we may not be diſcouraged in our labours, God hath given his *Prophets* a charge to preach, when before hand he hath told them that their words would not be received by thoſe who heard them, *Ier.* 7. 27. *Ezek.* 2. 3, 4, 7. He that planteth would willingly eat of the fruit he ſets; and he that ſoweth reap; and he that adminiſtreth Phyſick, deſireth that it may kindly work and effect that which is intended; but if the ſucceſſe be not anſwerable to our hopes, we may not faint, *Nullus doctor eſt dator boni quod docuerit* (ſaith S. *Bernard*) we may be *doctores gratia*, but *datores* we cannot be, *Vſe*

we

we may teach but we cannot give. *Rebecka* may cooke the Venison, *Isaack* must blesse it. If *Rachel* be barren, *Iacob* is not God to give her children.

Nor is our labour lost; whether our people profit, or profit not, we shall have our fee, *Isa.*49.4. *We are a sweet savour to God, not onely in them that are saved, but in them that perish*, 2 *Cor.*2.15. Hence it is that those messages which have conteined nothing in them, but curses against an obstinate people, have yet bin as honey in the mouthes of them that brought them, *Ezek.*2.10. & 3.3. As the Physitian (then) omits no point of his art (though the recovery of his patient be desperate, and (it may be) dyes under his hand) no more should we; but still be diligent and carefull; remembring what followes in the Text,

Text. *Whatsoever thou spendest more, when I come againe I will repay thee.*]

A promise is annexed (to incourage us) that whatsoever should be layed out, about supply of the wounded mans necessities, should be discharged. From the *Historie* we gather,

Doct. *Suretiship is lawfull.* Or, *It may be a worke of charity to passe our words for them that are in extreme necessity and misery.*

Read, *Gen.*42.37. & 43.9. *Philemon vers.* 18. *Acts* 17.5,8,9. *David* with an holy boldnesse desires this favour from the handes of God, that he would be *surety* for his servant, *Psal.* 119.122. Had it beene a thing absolutely unlawfull, surely that Princely Prophet would not have beene so bold that way with God. And such was Gods unspeakable goodnesse as to heare him, and to doe it for him, and not for him alone, but for all man-kind. Had not the Sonne of God become surety for us, how had the hand writing against us ever beene cancelled or blotted out? He payed the things he never tooke,

Heb.7.22.

tooke, *Psal.69.5.* *Qui nihil debebat pro omnibus solvebat* (saith S. *Ambrose*) He that owed nothing payed for all. *Amb. de Tob. c.9.*

You will object, *Prov.6.3. & 17.18.* *Object.*

The Answer is, Suretiship is not simply condemned by *Salomon*, but rash and unadvised suretiship. Whosoever thinks no more belongs to suretiship, then passing of the word, or clapping of the hand, shewes himselfe to be a man destitute of understanding; and which in a while, may wring those hands in sorrow, which before he did clap in joy: and with the same hand strike himselfe in anger, wherwith in a foolish kind of suretiship he strooke the hand of another. *Resp.*

Such then as hold it absolutely unlawfull to become surety for any, and bind themselves by oath never to passe their words, though it be for the dearest friend they have, would be better lessoned: how can they with common honesty deny a christian duty? Besides by the rule of charity we are required to do for others, as we would be done for our selves. It is no unwise sentence of a wise man; *The wicked will not become surety, and he that is of an unthankefull mind, forsaketh him that delivered him,* and who is he that if he had not had a surety, had not beene still a debtor to destruction? *Use.* Eccles.29.18.

Object. But *he that hateth suretiship is sure,* saith a wiser then he, *Prov.11.15.* *Adi forum & inter litigantium frequentias, nihil frequentius auditur quam sponsionum pericula, & sponsoris suspiria,* Goe to the courts of Law and in the frequency of those that follow causes, there is nothing heard more frequently then the dangers of suretiship, and the sighes of him that is a surety (saith one) And *Clemens Alexandrinus* citeth the saying of one of the wise men of *Greece*, *sponde, noxa proxima est*; be surety for another and be sure that harme is neere thee.

So that (as some say of dice, the best cast is to cast them cleare away) the best surety is not to be surety at all. *Resp.* All

Resp. All this comes through the abuse of what is in it selfe lawfull. As S. *Paul* speaks of the Law, 1 *Tim.* 1.8. So may we of *Suretiship*; *It is good if it be used lawfully*, els hurtfull and prejudiciall. It is a point in which a man may on either hand miscarry, either by an over great forwardnesse to wrong himselfe, or by an over great backwardnesse in helping others. Wherfore the Cautions given in the practise of this point, would not be forgotten.

They have respect,

See Master *Dan Dyke* in his Com. on Phile. v. 18. *p.* 277.

1. To *the Person for whom* we are bound.
2. To *the Person to whom* we are bound.
3. To *the Person himselfe that is bound*, and becomes *Surety*.

For the first, *the Person for whom* we become *Surety* must be no *stranger*, *Prov.* 11.15. & 20.16. & 27.13. *He that is Surety for a stranger* (saith *Salomon*) *shall smart for it*: and therupon he inferrs, *He that hateth Suretiship* (*viz.* for such Persons) is *sure*, that is he is free from that trouble which such a rash and credulous ingagement brings with it. It is therfore requisite,

1. That we know *his Person*: Say the man be such a one as a man may safely undertake for, yet it followes not that we should undertake for him, not knowing who he is: This is too much rashnesse and may bring us woe.

Prov. 2. 16.

2. We must know then, as in the *Face* so in the *Faith*: He is a *Stranger* in *Salomons* account, who is not religious and pious. *Who so is a stranger from the Common wealth of Israell is the greatest stranger in the world*; Nor is it a strange thing for such a stranger to leave us in the lurch, who so is false to God will be true to no man.

3. We should not be a stranger *to the cause*: Whither that be lawfull would be inquired into: He that undertaketh for a bad matter may be suspected to be little better than an accessary. We read, *Gen.* 38.17, 18

Iudah

Iudah promiſed *Thamar a Kid of the Goates* for the unlawfull uſe of her body: Had it bin fit for any to become ſurety for *Iudah*, had *Thamar* required it? Surely, as the *Leproſie* of *Naaman* did cleave to *Gehazi*: So the ſin of the Creditor would cleave to the *Surety* in ſuch a caſe.

4. The *Ability of the Perſon:* Wherby he is able to diſcharge us of what we undertake for him, would be likewiſe knowne. *There is* (ſaith *Salomon*) *who maketh himſelfe rich having nothing, Prov.*13.7. Faire ſhews and large promiſes will not bring out of thoſe ſnares and nets which *Suretiſhip* commonly brings a man into, *Pro.*6.1.

For the ſecond, *the Perſon to whom* we become bound, he would be no ſtranger neither. *Prov.*6.1. True it *is*, the *Surety* is to make account to pay the debt (or ſee it paid) unto the *Creditour*, be he what he will be, yet it is more comfortable to deale with a religious then an irreligious perſon, what ere ſhould happen, *Mat.*18 Say (through default in the Principall) thou that art the *Surety* comes to be arreſted; whilſt thou art in the ſnare of a cruell *Creditor*, thy Profeſſion comes to be arreſted likewiſe. A wicked worldling flies upon thy Profeſſion ſtrait. This is the man that was ſo preciſe and ſtrickt, doth ſuch raſhneſſe and unadviſedneſſe beſeem the Clients of the *Goſpell*? For our own comfort and the credit of the *Goſpell* we ſhould take heed with whom we ſtrike hands.

Laſtly, Concerning *our ſelves* who paſſe our words or enter into bonds for others; two things would be conſidered of us.

1. The *Summe* for which wee are to bee obliged.

2. Our own *willingneſſe* and *ability* to diſcharge the Summe without impairing thy eſtate, overthrowing of thy Family and undoing thy Poſterity for ever.

Con-

Consider well the *Sum:* Tell it over (as it were) in ready money, look well upon it, and think if thou shouldest part with so much, whither it would not break thy back, undo thy Family, cause thee and thine all thy life long after to live most uncomfortably. It is a wise saying of the Son of *Syrach. Bee not surety above thy power: For if thou bee Surety thinke to pay it.* Every *Surety* that undertakes for an other makes the debt his own and stands in conscience charged with it, *Gen* 44.32, 33. And the *Creditor* oftentimes relies more upon the sufficiency of the assurer then upon the honesty of the borrower. Now *if thou hast nothing to pay* (saith *Salomon, Pro.* 22.27.) *be not thou of them that strike hands, nor amongst them that are Surety for debts, why causest thou that hee should take thy bed from under thee:* By taking *Suretiship* upon thee thou dost (as it were) put thy self under the *Creditour* and make thy selfe to be the bed upon which his trust doth rest. If by not paying thou takest from the *Creditour* the bed of his Rest, it is but just for him to take away thy bed from under thee for paiment.

Eccles. 8.13.

To conclude this point remember that of *Salomon, Prov.* 27.12. *A Prudent man foreseeth the evill,* viz. of rash *Suretiship* (for that is joyned in the *verse* immediately following) *and hideth himselfe* by a wise refusall; *But the simple passe on rashly and carelessly, and are punished* with the losse of goods and garments. *Bee no longer foolish least your bonds increase upon you.*

In the *Mystery* observe we,

Doct. *Whatsoever Gods Ministers shall lay out (about the wounded mans necessities) more then they have beere received, Christ hath undertaken to see it discharged.*

In the *Parable* of the *Pounds* and *Talents, Luk.* 19.12 *Math.* 25.14. This is evident. The stock is given to the Servant, but what is acquisite and through the industry of the

the ſervant obtained and therto added ſhall be plentifully rewarded by the Lord.

2 If we ſearch the Court-rooles of holy Writ, we ſhall find none have ſuch large Promiſes made for *proviſion* and *protection* as Gods Miniſters. For *Proviſion*, Read *Deut.*10.8,9. Where we ſee how God in a ſpeciall manner undertakes to provide for *Levi*, for that he is ſeparated to his ſervice. So under the *Goſpell* Chriſt hath paſſed his word to us, *Math.* 10.10. And for *Protection*, Read *Pſal.* 132. 16. *I will cloath her Prieſts with Salvation* (ſaith the Lord) So *Ier.*1.18. & *Revel.*2.1. Theſe *Starres* are *held in the right hand of Chriſt*: Who is able to plucke them thence?

Vſe. This ſhould incourage us to be doing: What though we be ſtill laying out, and little (God knows) comes in again (for preſent) why we ſhall not looſe? we have the Word of him for it, who did never falſifie, God is become the *wounded mans Surety*, *powre in wine and oyle*, ſpare not: God hath ſaid he will repay us again, and will do it to the full.

Who is there amongſt us that did ever *ſhut the doors of Gods Temple for nought, or kindle a fire on Gods Altar for nought?* *Mal.*1.10. Wherfore we need not be grieved nor diſcomforted with the meaſure we receive from the world.

As for the men of this world they will not repay us lay out what we will, they ſet us not on worke they ſay: If you can dreſſe a Horſe, or drench a Cow, ſet a bone or heale ſome bodily diſeaſe; you ſhall bee well paid for your paines and have thankes: But Miniſters are *Phyſitians of noe valew*, little ſet by.

Yea ſo farr are many from repaying us our charge as that they hate and ſpoyle us ſo much the more for our paines. *Amara eſt veritas, & quiſquis eam predicat amaritudine ſatiabitur* (ſaith S. *Hierom.*) The truth is bitter *Hier.cont. Iov. l.2.*

bitter and who ſo preacheth it ſhall be filled with bitterneſſe. See it in *Ieremiahs caſe*, *Ier.* 11.7,19. and in *Micaiahs*, 2 *Chron.* 18.7. and in S. *Pauls* caſe, *Gal.* 4.16. the more we caſt holy things before Doggs and Pearles before Swine, the more are we rent and torne by them, but

Tu ne cede malis, ſed contra audentior ito.

Indeed the men of this world are not able to repay us, if they had a mind therto: We labour about the Salvation of their ſoules and indeavour to bring them unto God. Now what can a man give in exchange for that?

It was a ſaying of old amongſt the *Heathen*, that no man could make a ſufficient requitall to God, to his Father who begot him, nor to his Tutor who taught him humane learning: O what doth a man owe then to his Miniſter who inſtructs him in the *Myſtery of Chriſt*? Surely they *owe themſelves*, as S. *Paul* tells *Philemon*, *verſe* 19.

Caſt we then our eyes from off man, and though our entertainment from them be courſe and ſlender, yet behold we another Maſter, another day, another payment, and let us comfort our ſelves herewith.

Sed quando reverteris Domine, &c. (ſaith S. *Ambroſe*) when wilt thou returne ô bleſſed Lord? *In die Iudicij redibit Dominus* (ſaith Saint *Bernard*) at the Day of Judgement he comes againe, and then will he repay us as he hath promiſed, *Matthew* 25. So then,

Doct. *Not heere in this life muſt Gods Miniſters looke for their Reward, but hereafter in Heaven*: It muſt be expected when Chriſt comes againe. See *Math.* 5.12. 1 *Pet.* 5.4. 2 *Tim.* 4.8. *Dan.* 12.13. *Rev.* 11.18. *Mat.* 20.8.

Hic jugulantur Haretici (ſay the *Papiſts*) *qui mercedem bonorum operum negant*, the Heretikes throat is here cut, which deny the reward of good works, &c.

But

But those Heretikes they meane, First acknowledge a reward due to good works, *Heb.* 11. 6. Secondly, that this Reward shall be according to the proportion of their goodnesse, as we lay out we shall receive, *Dan.* 12. 3. 2 *Cor.* 9. 6. Thirdly, that it is lawfull in serving God and suffering for him, to do it *intuitu mercedis, with an eye to the recompence of reward, Heb.* 11. 10, 26, 35. & 12. 2. Yet that may not be respected, *solum & præcipuè*, only or chiefly. *Nolo ad præmium diligere Deum* (saith S. *Austin*) *ipse sit præmium tuum.* God himselfe must be our reward. And to love him only, or principally for the rewards sake is too mercenary: He is to be loved without it (saith S. *Bernard*) yet served hee may bee sincerely with an under respect unto it.

In Evang. Ioan tract. 2.

Nevertheless, that *Axiome* of theirs, that *merces* and *meritum* are Relatives, we disclaime; that *merces* and *opus* are, we grant them. A Relation there is betwixt a *Reward* and *Worke*, or *reward* and *promise*, but not betwixt a *reward* and *merit*. God rewards our workes yet not for any *merit* in them, but of his owne free mercy: It is a *reward* of *Grace* not of *Debt* (the Apostles own distinction, *Rom.* 4. 4.) *Donum liberalitatis, non stipendium virtutis* (saith S. *Ambrose*) a *reward* proceeding from the benignity of the Rewarder, not from the dignity of the rewarded. *I have heard* (saith *David*) *that power belongeth to God, and that thou Lord art mercifull, for thou rewardest every man according to his worke, Psal.* 62. 12. Saint *Paul* expected a crowne, but what crown, not that which he had merited, but that which God had promised, and which for his promise sake he would bestow on him, 2 *Tim.* 4. 8.

Bellar. de justific. l. 5.

Rhem. in loc. προσδοκωμενος *non significat agere quippiam supra præceptum sed erogare quod ultra duos denarios in præsenti traditos, Mulbes in loc.*

Much lesse can we approove of their collection from this place (and such other) *that a man may supererogate in doing more then he needed or is bound to doe.* The word will not helpe them in the Text, nor that of S. *Austin*, who though he speakes of S. *Pauls* supererogating

gating, yet he explaines himselfe in the whole Chapter, he serving, as Christs souldier, without taking wages (as he might) supererogated more then the Churches could require of him; but not more then the Lord either could or did. And for *Optatus* (whom they likewise alledge) his applying this *Parable* to S. *Pauls* counsell of Virginity, 1 *Cor.*7. as to a worke of supererogation; he so expounds himselfe as that he serveth nothing to the *Iesuites* purpose: For expounding the *two pence* to be the *two Testaments*, he sheweth that the other is no Commandement fully laid out, giving us therby to understand that it is so a counsell that it is also a commandement, although not so expressed and laid out as the two pence given to the *Host*, but reserved in the decke untill circumstances draw it forth. And S. *Chrysostom* in his Expositon of this Parable acknowledgeth that the governour of the Church can bestow no more then is contained in the *Gospell*; what is it then that the Governor can bestow more then he hath received? But that which is his owne duty, in which he is bound to indeavour that he lay out that which is committed to him; In his Judgement then (on this place) no works of supererogation can be done: Sure I am, our Saviour hath thus determined the Point: *So likewise yee when yee have done all that yee can doe, say wee are unprofitable Servants.* But to come something closer home.

Luk.17.10.

Vse. Is not our full *reward* to be expected here, must we stay for that till Christ comes againe? Why then with Patience possesse we our selves: God hath not left us altogether destitute; whilst he is absent, we have some salarie or stipend, some comfortable allowance for the present (though the unthankefull world do their best (or worst rather) to cozen us of it) *Who goeth a warfare* (saith the *Apostle*) *at his owne charge, who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milke of the flocke?* 1 *Cor.* 9.7.

9.7. But our chiefe pay is behind, that is reserved for us till Christs second comming. He shall bring it with him.

Obj. But it is a long while thither?

Resp. How know you that? Say it be, Heaven will pay for all; not an houre that you have waited; not a night that you have watched; not a drop of oyle that you have wasted; not a teare that you have shed; not a penfull of inke that you have spent, but shall be fully recompenced with no lesse than a Crown and Kingdome, so that you have little cause to whine and make complaints of his long tarrying.

You know what is related of *Alexander* the great, he passing into *Asia*, gave large donatives unto his souldiers, and being asked by *Parmenio* what he would leave for himselfe, he answered *Hope*, saying withall, that he preferred the riches of *Asia* hoped for, before all that his Father *Philip* left him in *Macedonia*. Let us make the like answer to men of this world, who aske us what is left (when they have stripped us naked through their corrupt and unconscionable customes, &c.) Heaven still is reserved, for us that they cannot *Impropriate* to themselves, and this wee prefer before all that they have bought so deare with their soules losse.

The sweetnesse of the hony makes the Beare to despise the sting of the *Bee*. The sweetnesse of these thoughts would make us passe little what men say or doe: Read, *Matth.* 5. 12. *Heb.* 11. 36. to 40. I end this with that of Saint *Ambrose*. *Beati quibus es debitor; Utinam nos simus idonei debitores, utinam quod accepimus possimus exolvere. Happie is that servant whom his Lord when he comes shall finde well doing.*

Text. *Which now of these three, thinkest thou, was neighbour unto him that fell amongst the Theeves.* *And he said, he that shewed mercy unto him: Then said Iesus unto him, go and doe thou likewise.*
Vers. 36. 37.

We are come to the *Conclusion* of the *Parable*, and therin consider we,

First the *Question* made by our Saviour.

Secondly, the *Answer* made by the *Lawyer* unto the *Question*.

Before we come to the *Particulars*, it will not (I suppose) be amisse, to observe something in the *Generall*.

Doct. As first, φιλανθρωπίαν Θεοῦ, *The sweetnesse and benignity of God in composing himselfe to the disposition of man: As face answereth face* (according to *Salomons Proverb*) so doth he apply himself to the humors and severall affections of men so far as may be.

Christ might haue proceeded to sentence without *Bill* and *Answer*, but he was a *Lawyer* he had to deale withall, and therfore propounds a *Quare*.

Mat. 2 10. Luke 5.6. Joh. 20.15. Luk 24 16. Thus he called the wise *Astronomers* of the *East* by a *Starre*, he drew *Fishermen* to him by a *draught of Fish*. To *Mary* in the *Garden*, he appeares like a *Gardener*. To the *Disciples travelling*, he appears like a *Traveller*, &c.

Vse. When the faireſt of all *Beloveds* doth thus woe us, how inexcusable are we if he doth not win us? God doth allure us by our owne delights, and take us in our owne wayes and studies: What we most affect in Earth or Heaven, he makes a bait to take us with, and that not for any need that he hath of us, but for our owne Salvation.

Quibus exemplis doctores Evangelij monentur, &c. (saith *Muscul. in Mat.* 4.) by which Examples the Preachers of the *Gospell* are admonished *to become all unto all that they may*

may win some: Not only as S. Paul, *Qui omnibus omnia ingenijs se accomodavit*, who did apply himself to the capacities of all hearers, but even as this our *Text-Master* (who spake as never man spake) in framing our selves to all mens knowledge and natures.

Secondly, observe we,

The profit of this practise in questioning about things taught and heard. Had not this bin a profitable way of teaching our Saviour would not have bin so abundant in it: *Ipse Christus Catechista*, Christs preaching was a Catechising, (saith *Canisius* that great catechizer amongst the *Papists*.) *Doct.* 2.

I know not then, why any should sleight this course of Catechising as childish and unprofitable.

The sleight answer of men betraies them (as a Reverend *Divine* observes well) aske them if their Minister did preach to day, they answer, no, he did but catechise; not considering that the laying on of the foundation skilfully is a matter as of greatest importance (it bearing up the whole though it make least shew) so is it the *Masterpeece* of the wisest *builder*, 1 *Cor.* 3. 10. And let the learnedest try even when they please (saith that Reverend *Arch-Bishop* of *Armath*) and they shall find that to lay the ground worke rightly (that is to apply our selves to the common capacity of vulger auditory, and to make an ignorant man understand the Mysteries of Religion in some good measure) will put them to the triall of their skill a great deale more then if they were to discusse a controversie or handle a subtile point of learning in the Schooles.

Dan. Rogers his pract Cate the Epist to the Reader. *Non sunt contemnenda quasi parva sine quibus magna consistere non possunt.*

In the Primitive times there were *Catechumeni*, such as received instruction by word of mouth in the fundamentall Articles of the Christian Religion (the heads we have laid down, *Heb.* 6. 1, 2, 3.) and that was *catechising*. The necessity of which course they well discerned, and therfore they instituted a particular Office, a calling in the Church of *Catechisers*. This Office *Optatus* exercised at *Carthage*

(as we find in S. *Cyprian* 41. *Epist.*) And *Origen* at *Alexandria*, *Clemens Alexandrinus* (that great man) was such a *Catechist*. Why then should any man (be he never so great a Scholler) thinke it suits not with his credit or learning to stoop thus low, as to teach the rudiments?

Nos hoc munus suscipimus (saith *Canisius*) we make Catechising our *Profession*, and in that Profession (saith he) we have S. *Basil*, S. *Augustine*, S. *Ambrose*, S. *Cyrill* in our Society: In that indeed they have as *Catechisers*, but go no further; for as they are *Iesuites* those Fathers leave them. He goes on, *Si nihil aliud*, &c. If nothing els, yet this alone should provoke us to a greater diligence in *Catechising*, that our Adversaries the *Protestants* do spend so much time in *Catechising*. It seemes this was our use and in intermitting it, we intermit one of our best advantages. The diligence and care therfore of authority can never be sufficiently commended in taking order, that the *Catechisme* should in our ordinary Ministery be diligently propounded and explaned unto the people throughout the Land, which we have cause to wish were as duely executed every where, as it was piously intended, which being wisely and conscionably done would be soon found to be more profitable then preaching without *Catechising*: For let us preach (saith D. *Usher*) never so many Sermons unto our people, our labour is but lost, so long as the Foundation is unlaid and the first Principles untaught upon which all other doctrines must be builded.

D. Dun on Jud. 5. 20. p. 57.

Come we now to the *Particulars*, And first of the *Question*.

Which of these thinkest thou was Neighbour to him that fell among st Theeves?

Here we have, First, *The Subject matter* of Christs demand.

Secondly, the *Lawyers Opinion* concerning it considerable.

The *Subject* about which the case is put is *true Neighbourhood.*

Which of these was Neighbour, &c.]

Quest. But what is this you will say to the Point in hand? For the *Question* propounded by the *Lawyer, ver.* 29. was this, *Who is my Neighbour?* Not, *who am I neighbour too?*

Resp. Neighbour is a name of *Relation* and signifieth both him that doth helpe as also him that is helped: Now our Saviour in this answers fully, shewing that our *enemies* are our *Neighbours* of what nation or condition soever: As also that those noted *Samaritans* were better *Neighbours*, than the *Iewes* (what ever was pretended) in that they were more ready to succour a wounded *Iew*, then the *Iewes* to succour a distressed *Samaritane.* And so he purposely turns his answer this way, the better to informe the *Lawyer* of his duty, and the more fully to instruct him in the point.

That we observe is this,

Who is a mans Neighbour is a thing questionable. A man may very well make a case of it, and that in two respects especially. *Doct.*

First, in regard of the many false and corrupt *Glosses* put *upon the Text* by *Pharisees*, and such like, who took him only for a *Neighbour*, who was neare in friendship, and wished well unto them; whence they collected that it was a thing lawfull for them, to *hate their enemies*, *Matth.* 5.23. But that corrupt *glosse* our Saviour there corrects.

True it is, sometime in *Scripture* by *Neighbour* we are to understand some bosome *Friend.* So *Deut.* 13.6. *Iob* 2. 11. But other where we shall find our very *Adversaries* are to be esteemed as our *Neighbours.* So *Exod.* 11.2.

The *Egyptians* were *Neighbours* to the *Israelites*. And *Deut.*22.1,2,3. He is called a *Neighbour* or *Brother*, who before *Exod.* 23.4,5. was called an *Enemy*. And by this *Parable* our Saviour teacheth that the man in *distresse* (though a *Iew* and *wounded*) was the *Samaritanes Neighbour*, and yet the one of these Sects did hate the other.

Others think, those only to be their *Neighbours* who are neare in *place* or *dwelling*. This is the Common *glosse* (and so *Vicinus* is usually taken) but yet we find that *Neighbour* is of a larger extent than so, *Rom.* 13.8,9. he is πλησίον, who is of our *Flesh* and *Blood*, *Act.*17.26. *Isa.* 58.7.

Epist. 52. Thus S. *Austin* most truly tels us, *Proximus hoc loco non sanguinis propinquitate, sed rationis societate pensandus est, in qua socij sunt omnes homines*: Our *Neighbour* is not to be esteemed him which is neareſt to us in blood or place, but he which is our companion in reason: Every man being a rationall creature; every man is our *Neighbour*.

In Ephes.4. S. *Hierome* giveth a witty and weighty reason, why every man is to be esteemed our *Neighbour*. It is commanded in the Law (saith he) *Thou shalt not lye with thy Neighbours wife*; now if *Neighbours* be only *Christians* and friends, then to *commit adultery with Turks and Infidels* or with the wife of an Enemy should be no fault. The common glosse then upon the *Text* is no good glosse though generally received.

Psal.15.3. Secondly, *Who is our Neighbour* may very well be questioned in regard of *Corruptions crept into the Text* it self.

There should be love and faithfull dealing, but where is it to be found? *The best is as a bryar and thorne*, saith *Mich.* 7. 4,5. When the poore sheep runs to them for shelter in a storme, it is entangled and looseth a great part of its *fleece*, if not its flesh; such will rather wound then powre in either wine or oyle to cure.

Some

Some *Neighbours* are like *Diphthongs*, double tongued, and double hearted, they help not the ſound; with the tongue they flatter all, but with the heart love none at all.

And there are many whoſe *Neighbourhood* is tied only by the *Teeth*: *Trencher-Neighbours* who will be kind whilſt the *Pot* boyles, and no longer *Neighbourly*. But how few helpefull *Neighbours* ſhall you meet with?

So then to have a good *Neighbour* indeed is not ſo ordinary a thing as the moſt take it to be: He that dwels at the next doore is not evermore the man; one may be neare enough to us in reſpect of dwelling, who yet is farre enough off in regard of Affection: We may very well then make it a caſe, *Who is our Neighbour.*

Vſe.

Haſt thou a good *Neighbour* (and ſo the caſe reſolved) bleſſe God for it, think thy ſelf happy above many others. It is not the lot of every man; he that wants a good *Neighbour* can tell thee what a bleſſing it is to have one.

D. *Iohn White* his Serm. at the Spittle.

A great Scholler and learned, and before a great and learned *Auditory* relates out of *Agathias* how one *Zeno* a *Lawyer* in *Conſtantinople* was ſerved by his next *neighbour* one *Anthemius* a *Mathematician*. The *Lawyer* had given him ſome diſcontent by taking away the light of his houſe and ſetting up a new building over him, he in his anger thus vexed the *Lawyer*: He did ſet in his *Celler* (which was under much of his *neighbors* building) great *caldrons of boyling water*, with heat multiplying the *motion* of the *vapors*, & then turning them all into narrow pipes gave them vent under the *Lawyers floore*, which made ſuch an *Earthquake* as that it ſhook all his houſe and made the glaſſe to jarre in the windowes: And then with fire glaſſes, and empty barrels, he ſo thundred and lightened, by caſting (at ſeaſons) the *Sunne-beames* upon his windows and tumbling his empty tubbs about the houſe, as that the *Lawyer* had

had no other shift but to forsake his dwelling; saying, *that he could deale well enough with his adversary at the Barre, but against Joves thunder and Neptunes Earth-quakes he could make no resistance.* It is applied by that *Reverend Doctor* to godly *Preachers*, who fare no better when they deale with some *worldly* and *wicked men*, armed with power and maliciousnesse; let them but touch their *Coppy-holds* and reproove them of their sins, and they shall find themselves so haunted in their *Tythes* and *duties* as that their best way is to make their peace, or to remoove their dwellings, least the *Thunder* and *Lightning* and *Earth-quake* of those great ones so shake them as that they feele it all the daies of their lives: Sure I am that many an honest man is so afflicted through the *vapours of Neighbours* secret slanders, the *Earth-quakes* of open *contentions*, *the thunder of raylings and the flashes of burning malice*, as that he is inforced to *crie out* with *David*, *Woe is mee that I dwell in Mesech, and that I have my habitation neere the tents of Kedar.*

No marvell then that *Themistocles*, (as *Plutarch* hath it) being desirous to put off a *Farme*, caused the *Common-crier* to publish (amongst other commodities) that there were good and quiet *Neighbours* neare it, thinking good *neighbourhood* would put it off at a higher rate: For he that hath a good *Neighbour* shall not want a good morrow (according to our *Proverbe.*) And as *Hesiodus* that ancient *Poet* (*in his Booke of Daies and workes*) *To have a good neighbour, whether in the City or in the Countrey is a Soveraigne good*: Good *neighbourhood* being a little *Image of Heaven*; a *modale* and *abridgement* of *the Communion of Saints*, where one doth love an other, and all love God; shining like a Firmament of bright Starres, not one malevolent aspect amongst them: Being like a *Quire of tuneable voices*, every one keeping *time*, and his owne part, all singing in a *sweet Harmony* Gods praises. But alas how much ground may

a

a man measure and cast behind him ere he meet with such a *Society*.

If yet the Cast remain unresolved, then let us hearken to S. *Chrysostome in Mat.* 22. He telleth us that by *Neighbour* is understood *Christ Iesus*. *He* (as you have heard) *is the true Samaritane that powred in both Oyle and Wine into our soares, and this is a truth without all Question.* *Doct.*

The *Prophet* once cried, *O ye heavens drop downe righteousnesse*, as if the Earth had quite lost it, being taken up above the Clouds: We must expect that the Heavens shall send this good *Neighbour* to us: *Why seeke wee the living amongst the dead, Hee is risen, he is not here. But the same Iesus who is ascended shall likewise once more descend and come amongst us*: And if we be as we ought to be, the world shall then be well amended with us, and be worth the dwelling in, when such a *Neighbour* shall be injoyed. *Vse*

Thinkest thou] *Text.*

This learned *Lawyer* could not but be convinced by this *Parable* propounded, and now his opinion is by our blessed *Saviour* required. *q.d.* In *hearing* this thine owne *Conscience* tells thee which of the *three* was *Neighbour to this distressed man*; thou hast concluded it within thy self, but let mee heare thy Judgement, What *thinkest thou*, &c.

Observe from hence,

It is a safe appeale to conscience for sentence, after the understanding is rightly enlightned and informed. Thus doth God, *Isa.* 5. 3. *Hag.* 1. 2. And Christ doth so, *Matth.* 21. And so the *Saints*, *Rom.* 9. 1. 2 *Cor.* 4. 2. & 5. 11. *Act.* 4. 9. *Doct.*

For the further explicating of this Doctrine, we must of necessity take some short notice of the Nature of *Conscience*.

(For

(For I may not heere make any large Discourse thereof.

There are few or none that treat of *Conscience* but conclude it to be a kind of *Practicall Syllogisme*. For looke what discourse it hath with God or the mind of man, it doth *Syllogistically* or by way of reasoning, as thus: *Every murtherer or manslaier is guilty of death; But thou art a murtherer, therefore*, &c. The *Proposition* is called the συνείδησις of *Conscience*, the *Assumption*, συνειδησις, the *Conclusion* κρίσις.

The *Proposition* is made by the help of certain *Principles* in the mind; for without the help of the *Understanding*, it can conclude nothing, it must have the help of the rule and knowledge of that els it cannot be called *Conscience*. The *Understanding* must first discerne of truth and falshood, of good and evill, before *Conscience* can approove or disallow, or do its offices. So that *Ignorance is not conscience*.

The *Assumption* is made by the help of *Memory*: For though *Conscience* takes information from the *Understanding*, yet by the aid of *Memory* that must be retained which the *Understanding* hath concluded. If *Memorie* faile, our knowledge is so farre lost; for what we remember not, we know not, and so no *Conscience* can be of that. *Thus the word forgotten is made no Conscience of*.

In these respects *Conscience* is defined to be *Scientia cum alia Scientia, A Science conjoyned*, or *a knowledge with another* (as the word imports) or as S. *Bernard* hath it, *Conscientia, quasi cordis Scientia*, and so he distinguisheth betwixt *Scientia* and *Conscientia*: *Scientia* (saith he) *is when the heart knows other things*: *Conscientia quando cor novit se*, so that the *Etimology* is not to be rejected being taken with his meaning.

The *Proposition* and the *Assumption* being thus made, *conscience* accordingly *concludes*, and this is the sentence of the soule, the proper work of *Conscience*, In which respect

respect. *Conscience* is by some defined to be, *A kind of concluding Science*, it concluding with a man or against a man, *Rom.2.15.* procuring quietnesse or vexation. So then conclude, *Conscience cannot binde of it selfe, but where the word binds first.* In short, the *Schoolemen* define it to be, *Explicatio Scientiæ ad factum seu faciendum*: And some of the best of our new *Writers* say, it is a *function of the Understanding, whereby wee apply the generall knowledge that is in us to our particular thoughts, words, and actions*, and this is it our Saviour here requireth [*What thinkest thou*] This in briefe for *Explication*; now a word or two for Use.

Conscientia quasi concludens scientia. So it necessarily implies a precedēt understanding.

Vse 1.

First, It justifies this kind of appeale made in doubtfull Cases, whither by God, or man to man. It may seeme strange that God should take this course and appeale to *Conscience*: But God knows how to make use of it, when the *Understanding* of a sinner is once inlightned (as in *Davids* case) *Memorie* being a little helped, (as *Psalm* 50. it appeares it shall;) then *Conscience* concludes for God, *Prov.* 20. 27. and so God hereby brings infinite honour to himself and confusion to a sinner.

Job.15.16.

Secondly, The appeale made to *Conscience* by man; as in our usuall speech (when we are wronged) *I leave it to your Conscience*: *Betweene God and your Conscience be it*: Or when accused and suspected; *My Conscience beareth me witnesse, Rom.9.1.* *For what man knowes the things of a man save the spirit of a man within him?* 1 Cor.2.11. We may state the Question amisse to others, but *Conscience* speaks home. Thus S. *Austin* being accused by *Petilian* for a *Manichee* answered, *Me Petilianus Manichæum esse dicit &c. Petilian* gives out that I am a *Manichee*, and this he speaks of an others *Conscience*; I plainly affirme I am none of that *Sect*, and this I speak from mine owne *Conscience*; now chuse ye which of us two you will believe. And surely this appeale is a safe appeale and very comfortable, *For if*

2 Cor.4.2.&5 11.

Cont.lit.Pet.l.3 cap.10.

our Conscience condemneth not, we may have boldnesse, but if our Conscience condemne us, God is greater then our Conscience.

Vse 2. Next, it condemnes such as hearken not to the sentence which *Conscience* gives; through often sinning (as through often trampling upon Tomb-stones, nothing is left legible, unlesse it be (as was left of *Iezabells carkasse*) the *palmes of the hands and feet, and a little piece of the skull* to know it by) we make not *Conscience* under God our Judge, we hearken not to what it saith, whence it is that as Saint *Paul* told the Master of the Ship; *Acts* 27. 21. *We suffer so much harme and losse.*

Quest. But doth not *Conscience* misse it sometimes, doth it alwaies speake sooth and as the truth is? Will it alwaies give right sentence?

Resp. There is a *good Conscience* and a *bad*. The *good Conscience* is that which is well informed, and concludeth rightly; the *bad Conscience* is that which is wrongly informed and concludeth falsly. More *Particularly.*

It cannot be denied, but sometimes and in some things *Conscience* stirrs not; and againe at some times and in some other things it stirre and passeth sentence but erroneously.

Sometimes it is speechlesse, being dead in a mans body how can it stirre then? 1 *Tim.* 4. 2. where it is compared to a part of the body that is not only without sense and rotten, *but seared with a hot iron*: These are like *Dionisius* the *Heraclote*, whose belly was so fat as that he felt not *Needles*, which were thrust into it: And this is the condition of many who have lived a long time willfully in some grosse sin secret or open (to whom custome is become another nature) and it is joyned with a reprobate mind, *Eph.* 4. 18. *Rom.* 1. 28. But as the mute and *dumb Divell* charged by Christ found a tongue, so this dead and dumb *Conscience* in the end will speak.

Mark 9. 26.

Or

Or els if it be not feared and ſtarke dead, yet it is very weake and feeble through the ignorance and darkneſs that is in it, having only in the mind and memory a few natural Principles (as *Abimelech* had) which are altogether inſufficient to direct in the particular occaſions of mens lives. Whence it is that it workes (like the childe in the wombe,) ſo weakely that the mother cannot perceive whither it be alive or no.

Sometimes, it could ſpeake and would ſpeake, but it cannot be heard, and therefore as good never ſpeake.

Some ſilence it either through ſubtilty of wit, finding extenuations or ſubtill diſtinctions to evade it (as *Saul* in ſaving the beaſts for *Sacrifice*) or through violence of Affection overſwaying it, (as in *Ammons* abuſing his Siſter *Thamar* againſt *Conſciences* advice, *Pilate* paſſing ſentence upon *Chriſt*.) Or through cares and pleaſures of this world oppoſing and choaking it, ſo that there is no time to heare it (as *Felix* ſaid to *Paul*.) You ſee how it is with one that runs in haſt, he heareth not what a ſtander by ſaith, though he gives him direction for his race: So is it with thoſe that haſt after the world, *Conſcience* bids them take heed of lying, couſenage, *&c.* but they heare not.

Laſtly, Through *Wilfullneſſe* it is ſilenced, *Rom.* 14. 22. When men allow what *Conſcience* condemnes; or with *Caine* deny what *Conſcience* ſaith is true, or put it willfully away that it may not trouble them in their courſe (as did *Himenaus* and *Alexander*.) Thus you ſee that ſometimes *Conſcience* may be quiet, and ſtill, and like the *man without the wedding garment*, *ſay nothing*, but then it thinkes the more; and when it ſpeakes not it is writing and will find a time to read what it hath recorded, though for the preſent wit may out-reaſon it, wealth out-buy it, or might out-face it. Sometimes it paſſeth ſentence but *erroneouſly* or els ſpeakes

doub-

doubtingly, *Erroneously*, such a *Conscience* had *Paul* before *conversion*, *Act.* 26. 9. and those *Iob.* 16. 2. and such is the *Conscience* of some *Papists*, *Anabaptists*, *Brownists*, &c. and many amongst us in these daies in the practising of some sins (as *Vsury*, *Swearing*, &c.)

Secondly; it sometimes speaketh, but *scrupulously*, or *doubtingly*: If *doubtingly* then it passeth no sentence either way, but stands debating in the mind, what is fit to be said or done, *Rom.* 14. 23. And this befals many a child of God especially in things of an indifferent nature. If *Scrupulously*, then it concludeth with some feare or doubting: But all this proceeds through Ignorance or misapplying of the Rule The light of the *Understanding* is either lost and gone, or marvellously darkened; so as that we are ignorant of the Rule (for Ignorance of Scripture makes us to erre) or els abuse the Rule by false Expositions and Interpretations, or misapply the Rule according to our owne conceits and fancies: But if (according to the Doctrine propounded) the *Vnderstanding* come to be rightly informed and inlightened, we need not doubt to appeale to *Conscience* and stand unto its sentence, as most sure.

Vse 3. Let us highly respect *Conscience*, seeing God hath thus aduanced it. It is that to which next under him we must commend our cases and Estates: He hath placed it within us as a Judge to heare, determine and passe sentence, against which God will admit of no appeale; whom it binds on Earth shall be bound in Heaven; whom it looseth one Earth shall be loosed in Heaven; the sentence of it God will second. The advise of it we must take in all our actions and undertakings; our Arbitrator it should be in all differences to whose decree and order we must be content to stand: It will make us honest men and maintain our honestly in despight of Divels: It will gaine us credit and become our surety, so that we may be trusted for more than we are worth;

and

and (if we worthily uſe it) it will not faile us in this life, at death, nor at the day of Judgement. *What thinkeſt thou?* To conclude then, as Saint *Paul* writing unto *Timothy*, 1 *epiſt.* 1. 18. *This commandement commit I unto thee, that thou ſhouldeſt fight a good fight, having Faith and a good Conſcience.* So ſay I to you, this advice I give to you, if you would fight a good fight under the colours of our Saviour, keep Faith and a good *Conſcience.*

It was once ſaid of *Troy* that ſo long as the *Image* of *Pallas* was kept ſafe in it, that City ſhould never be wonne: That was a fiction, this without all fiction is moſt true; ſo long as a man keeps a good *Conſcience* ſafe within him, the ſons of Violence ſhall never be able to do him any hurt; *Let the winds blow, the waves beat upon his houſe, yet it ſhall not fall, becauſe it is grounded on ſuch a Rocke*: Let a good *Conſcience* be clad in poverty, expoſed to injury; yet it gives a bleſſed ſatisfaction to all: Like *Eliſhaes meale*, this makes our meat ſweet, when elſe it would be bitter: Like *Eliſhaes ſalt*, it makes our drink wholſome, when els it may be our death: It made *Iohn Baptiſts garment* pleaſe him, when it was but *haire.* It made *Iacobs lodging* pleaſe him, when his *pillow* was a *ſtone.* It makes us laugh when others weep, ſing when others howle: *but ſeek not the living amongſt the dead*; this living joy in a dying *Conſcience, non eſt hic*, you ſhall not find it here.

2 King. 4.
2 King. 2.
2 Cor 1 12.

Thoſe Judges knew this who acquitted thoſe two ſons ſuſpected for murthering of their Father, one *T. Cleſius*, a rich *Roman* (the Story we have in *Tully*) who going well to bed was found ſlaine in the morning, the doores of his *Chamber* open, and his two *ſons* in bed in the ſame *Chamber*, but faſt a *ſleepe*, upon which they were acquitted of the ſuſpition; the Judges concluding peremptorily that it was impoſſible for the vileſt *Miſcreant* to *ſleepe* ſo ſoon upon the committing of a fact

so horrid: *A bad Conscience breaks sleep: A good Conscience brings it.*

Text. Vers.37. *And he said, he that shewed mercy on him; then said Iesus unto him, go and do thou likewise.*]

We have here the *Answer* to our Saviours *Demand*, where,

1. The *Answerer* who he is [*He*]
2. The *Answer it selfe*, which is fairly and fully *put in* by the *Lawyer*, and then *Ratified* by the *Lawgiver*.

He] that *Lawyer* spoken of before, *verse* 25. who made the *Question*, *ver.*29 [*He*] is the *Respondent*.

How contrary the *Glosse* of the *Pharisees* was to this *Answer* you have heard before, and may read, *Mat.*5.43 yet here he is inforced though an *Adversary* to testifie the Truth.

Thence note,

Doct. *The truth wants not sometimes the testimony and suffrage of an Adversarie, Exod.* 8. 19. *Iudges* 7. 14. *Iohn* 11. 49.---53. & 19. 22. *Math.* 27. 54. *Luk.*4.22.

This testimony doth every *Hypocrite* and dissembler give whilst they professe the truth; for if it be not worthy, why do they make any *Profession* therof? Now God is pleased to have it thus.

Reason Deut.32.15. First, That the truth may be glorified; what stronger testimony than the testimony of an *Adversarie*? True it is, *Non eget testimonio hominis, Iob.* 5. 34. It self is testimony enough, and therfore called the *Testimonie*, *Isa.* 8.20. It bearing witnesse to it self: It is of the Nature that God himself is, whose Glory is not capable of any augmentation, nor passive of any diminution: As the *Splendour* of the *Sunne* is not inlarged by them that blesse it, nor eclipsed by them that hate it. The Sea may be multiplied, the Earth swel'd bigger, the Hea-

Heavens ſtretched out, Hell inlarged; but God and *truth* is ever the ſame, and yet in reſpect of us both the one and the other may be ſaid to be magnified or diſhonoured. We may make them appeare greater in us though they cannot be made greater by us: It may be made to appeare more glorious or inglorious to others, though it cannot be made either glorious or inglorious in it ſelf. 2 Pet. 2 2.

Secondly, That the godly may be more ſetled and confirmed in it: To heare a *Saul preach*, *Balaam bleſſe*, *Caiaphas propheſie* is a notable ſtrengthening and confirmation to our Faith, that what is delivered is of God and not of man.

Thirdly, This makes for the further confuſion of wicked ones, who ſin againſt the known light and teſtimony of their own *Conſciences*; had not God revealed the truth unto them their damnation would be the eaſier, their judgment the lighter, but now that they ſay they ſee, their ſin remaineth, *Luk.* 12.47,48. *Ioh.* 9.41.

Let this firſt informe us of the hardſhip, which truth undergoes and ſuffers in this world. Without all Queſtion ſhe is often queſtioned and put to defend her ſelfe by witneſſe of her *Neighbours*. *Truth is fallen in the ſtreets and equity cannot enter* (ſaith the *Prophet*, *Iſay.* 59.14.) And *the way of truth is evill ſpoken of* (as ſaith S. *Peter*, 2 *Epiſt.* 2.2.) And the talk is, that *truth* is not only in a ſwoone, but like to die for want of Confeſſion, becauſe there is none to be found who will be her Confeſſor. *Vſe* 1.

Yet not after the wont of wayward men (as ſometimes ſpake a Reverend Prelate of ours) let us ſo bemoane what we want, as not to bleſſe God for what we have: *The voyce of truth is heard in our land* (as *Salomon* ſpake of the *Turtle*) and as God ſaid of *Corinth*, *I have much people in this Citie*; So both in Citie and Country, God hath many, who are ready to beleeve truth on her bare word: But what are theſe flockes of *kids*, being com- D *Senhouſe* B. of *Carlile*.

pared with theſe mighty troopes of *Aramites*? Tell the Politicians of this world, *Papinians* truth, *that is the beſt pollicie which makes moſt for piety*: or a covetous man of S. *Paules truth, that the love of money is the roote of all evill*, &c. Strait ſhe muſt proove her honeſty by witneſſe. Or if the like liberty were given to thoſe, whoſe hearts ariſe againſt theſe truths, as was by *Gideon* in the audience of all the people to the timerous and faint hearted, to depart, our auditories, which are now thin enough, would ſoone be thinner, *Vel duo vel nemo*. We ſeeme to entertaine the truth *lucentem*, but we hate it *redarguentem* (as ſaith S. *Auſtin*) And as the Fryer told the people, that the *truth* was like to holy water, which every one will call for, yet when it came to be caſt on them, they would turne away their faces, ſo wee call to have the *truth preached* to us, but the *truth* is, it will not by many be endured.

Vſe 2. Doth not the *truth* want teſtimony ſometimes from the mouth of a very adverſary? why then it is a ſhame if the profeſſed friends of truth ſhould faile her: *Veritatem Philoſophia quærit, Theologia invenit, Religio poſſidet* (ſaith *Mirandula*) Philoſophy ſeekes truth; Divinity hath found truth; Religion profeſſeth truth; And yet with the Church in the *Canticles*, may truth complaine, *I am wounded in the houſe of my friends. Had it beene an enemy that had thus reproached mee, then I could have borne it* (ſaith *David*) So may truth ſay, had it beene a *Heathen* and *Pagan* I could better have ſuffered it, but it was a *Profeſſor*, a *Chriſtian* I ſuffered by, this is grievous.

Queſt. But who doth thus?

Reſp. Thoſe ſpoken of, *Rom.* 1.18. who *impriſon truth* through wilfull diſobedience, and hold her in unjuſt captivity, and will not ſuffer the truth revealed, to have her perfect worke in them for their through ſanctification, *Ioh.* 17.17. Thoſe alſo who *walke not in it*, nor worthy of it, 3 *Epiſt. Ioh.* 4. ſuch caſt aſperſions on the

faire

faire cheeke of Gods truth, and ſtick not to give her the lye.

But let all ſuch as indeed love the truth, have courage for her. Let *Magiſtrates* be ſeene in her *Livery*; *Moſes* was counſelled by *Iethro*, to chooſe *Viros veraces, men of truth* for judicature. The *Egyptian* Judges had the Picture of truth alwayes in a chaine about their neckes; And *Charles the great*, had this written on his ſword, *Decem Præceptorum cuſtos Carolus*; *Charles* keeper of the ten Commandements.

Let the *Prieſts of God* be cloathed with *Righteouſneſſe* and have *veritatem* written on their breaſt-plate, as *Aaron* had alwayes, when he gave ſentence: remembring that of *Tertullian*, *nihil veritas erubeſcit, niſi ſolummodo abſcondi.*

And let all that profeſſe the truth witneſſe in her behalfe, both *Actively* and *Paſſively*; Our Lord and Maſter tells us, that his comming into the world was, *to beare witneſſe to the truth*, and our beeing in the world is for the ſame end. God is truth; his wayes are the wayes of truth; his word is truth; his workes are truth, all truth, *Bleſſed are they who defend his truth.*

Object. But *veritas odium parit*; and who but children or fooles tell truth?

Reſp. Veritas odium parit, ſed non eſt odioſa. (as ſaith judicious M. *Calvin* in *Gal.*4) It brings hatred, but it is not hateſull, but every way moſt excellent and glorious, ſo that in all our ſufferings for it, *the ſpirit of glory and of God reſts on us*, 1 *Pet.*4.14.

2. *Gods eyes are upon the truth*, as ſpeaketh *Ieremiah*, and upon them alſo that ſtand out in her defence, 2 *Pet.*2.9. *Pſ.* 37.6. *Lam.*3.56,57.

3. Though none (unleſſe children and fooles) will tell the truth, yet unleſſe we be ſuch *fooles* and *children*, we may not think to enter into the kingdome of Heaven, *Pſal.*15.

Let us in the third place, learne to receive the truth who *Vſe 3.*

ever be the bringer; Doe we like the Sun ever the worse becauſe it breakes out of a darke cloud? why ſhould we diſregard the truth, breaking forth of an enemies lips? S. *Paul rejoyced herein, and would rejoyce that Chriſt was preached, Phil.* 1.17,18.

Doe we not often ſend a letter by a dirtie carrier? and ſome diſorderly meſſenger brings us money which is none of his owne. *Balaam* may bring a bleſſing in his mouth though himſelfe a wizard; *Eliah* be fed by a Raven, though an uncleane bird: *Balaams* Aſſe did ſpeake to anothers underſtanding, though not to his own: *Moſes* may have good counſell given by a *Midianite*: and do you not know the *Apothecaries* boy gathers herbes and ſimples for other mens diſeaſes, not for his own?

Conclude it then to be (if not *wickedneſſe*) yet *waywardneſſe* at leaſt, in thoſe who turne their eare away from the teſtimony given to the truth by a wicked man. It is not ſo in civill things, why is it thus in ſpirituall? All truth is ſweet (it being Gods, not ours) whereſoever it is found, the Kings Coine is currant, though found in a fowle clout, or impure channell: Receive the teſtimony given to truth as S. *Paul* did, though comming out of a *Heathens* mouth, *Tit.* 1.13.

The *Midianites* dreamed a dreame which fell out true, *Iudg.* 7.13. But the benefit redounded neither to the dreamer, nor interpreter thereof: So one may deliver the truth and teſtifie the ſame, who yet ſhall never taſte the ſweetneſſe and comfort thereof. Let us not then ſtumble at this, but be more confirmed that the truth delivered is Gods, not mans; And as one ſpake once of *Atheiſme*, that nothing ſhould more confirme us againſt it then to here an *Atheiſts* teſtimony; ſo I here of wicked men, that teſtifie to the truth of Chriſt.

Vſe 4. Laſtly, take notice of Gods providence and power, who *ex ore inimicorum*, out of the mouth of a very adverſary, can fetch teſtimony to his truth. We are not ignorant

ignorant how the wicked reſiſt and rebell; how that they draw away their necks from obedience, and caſt away the cords of diſcipline from them; yet God can ſo over-power them, as that they ſhall reade their owne ſentence of condemnation, and denounce their owne doome. This is that *Salomon* ſpeakes of, *Prov.* 16. 1. *there are many preparations in the heart of man*; Thoughts and words ſet in battaile aray againſt *God* and his *truth*, ſo that we may conclude with our ſelves, both what to ſpeake, and how to ſpeake; yet God over-rules: ſo that nothing ſhal be ſaid or ſpoken, but what he pleaſeth to permit, *Numb.* 22. 35. *Gen.* 31. 24. & 33.

Hee that ſhewed mercy on him.] *Text.*

Object. What then? was not the *Prieſt* nor *Levit* neighbour to the wounded man? was the *Samaritane* he, and none elſe? if ſo, how agreeth this with what was before delivered?

Reſp. Our Saviours intent is not to teach the *Lawyer*, who was not his *neighbour*, but who was: That the former were, the *Lawyer* made no queſtion of, he doubted of the latter; Now our Saviour ſhewes, that the two former came farre ſhort of the *Samaritane* in the duties of true neighbourhood, and concludes,

Hee that heales our woundes, and helpes us in our miſeries is to be preferred in reſpect of neighbourhood. *Doct.*

We have an excellent *Proverb* tending to this purpoſe, *Prov.* 18. 24. the meaning of which *Proverb* is, that as all friends and neighbours ought to be reſpected by us; ſo that neighbour in a more ſpeciall manner, whoſe heart is glued to us as *Ionathans* to *David*; whom we finde more ready to miniſter helpe then a naturall brother or kinſman, he above the reſt ſhould be reſpected and eſteemed.

Let this informe our judgements of the lawfulneſſe of preferring one before another, in the affection of neighbourhood. *Vſe* 1.

bourhood. True it is all are neighbours; but amongst all, those are most to be respected (as true neighbours) who doe the offices of neighbours. Nor should others grudge or repine, if they heare others in this respect have praise above themselves.

And amongst all others, the godly are to be accounted of, who are the members of this good *Samaritane*, who bound up our wounds, and powred in this oyle. These are more excellent then their neighbours, and to be preferred, *Pro.* 12 26.

Text. *Then said Iesus unto him &c.*]

Christ admits of this Answer made, as is evident in this replye, wherein are two things.

1. The Duty, [*Goe and doe thou.*]
2. The manner of performing it, [*Likewise.*]

In the former,

1. A Dismission, [*Goe.*]
2. A Commission, [*Doe.*]

Then said Iesus unto him.]

1. Something in generall is to be learned, in that our Saviour admitteth of this his Answer, (though he were his enemy) and approves it, it being discreetly and directly to the point.

Doct. *What is good in any, is to be liked and allowed of, though he be an enemy or adversary.* *Rom.* 10.2. *Mark.* 10.21. 2 *Sam.* 1.23. *Luk.* 16.8.

Reason 1. So farre forth as any thing is good, it comes from God, *Iam.* 1.17. and therfore is to be liked.

2. This likewise stands with the rule of equity, to give every man his due: and so commendation to whom commendation belongs.

3. This is a good encouragement to well doing; It is an allurement tempered to the inclination of nature, which is with

with nothing led more kindly then with commendation. *Act.*26.27,28. *Phil.*4.8.

Beſides it cheriſheth concord, and friendſhip amongſt men, when the neglect doth often ſtirre up ſtriſe and hatred.

This reproves ſuch, for ſowre and uncharitable men, who for ſome fault, condemne whatſoever good they find; either through *weakeneſſe* (as not being able to diſtinguiſh betwixt the worke of God, and the worke of ſinne) or through *wickedneſſe* and envy, ſhutting their eyes that they may not give vertue its due praiſe; this is not to be like God, who omits not the due praiſes of thoſe Churches, whom he ſharpliest reproveth; and doth readily take notice of the leaſt good thing in his, both to commend it, and reward it. The little goodneſſe found in *Abijah* amongſt all the ſonnes of *Ieroboam*, the Lord paſſeth not without mention and recompence. *Vſe* 1. 1 King.1413.

Let this be a ground of moderation, in ſpeaking of our Adverſaries; if we mention their vices, for loathing or amendment, yet forget not what deſerveth praiſe; give them their due: Is he learned? ſay not as *Feſtus* of S.*Paul*, *hee is mad.* Is he bountifull and a good houſe keeper? ſay not of him as it was ſaid of *Chriſt*, *hee is a glutton or a wine bibber.* Is he temperate and ſober, judge not as they of *Iohn the Baptiſt*, *that hee hath a divell.* What man but hath ſomething in him good? that take notice of, and commend, be he what he will. *Vſe* 2. Act.26. Luk.7.

Encouragement to the godly: If Chriſt deale thus gratiouſly with ſinners, what will he do with Saints? Surely our infirmities and weakneſſes ſhall not ſo hide our good deſires, but God will ſee them, and commend us for them, which ſhould be a great incouragement in holy duties. *Verſ.*3.

Goe and doe.]

Here is the *Charge*, where,

1. The *Duty*.
2. The *Person* on whom it is imposed.

In the former we have two Particulars.

1. *Goe*,
2. *Doe*.

Both these require action, and we will handle both as one in this Observation.

Doct. *Our knowledge must be practicall. It is not a verball profession, nor a formall shew, but action that must prove a good Christian.*

This *Lawyer*, who was of the sort and sect of the *Pharisees*, as you have heard, had questioned and discoursed much about eternall life, and our Saviour had before called upon him really to practise what he did professe, *vers.* 28. But that would not beate him of; Still hee goes on (being desirous to justifie himselfe) and so falles into a new discourse; which (as you see) our Saviour thus concludes, *Goe thou and doe likewise*, *q. d.* If thou wouldest be as thou shouldest, leave talking, fall to walking; forbeare discoursing, fall to doing: like as that *Samaritane* hath done before thee, *Goe, doe thou.*

As Christ said of himselfe, so may it be said of this Doctrine, *In the whole volume of thy booke it is written of mee that I should doe thy will ô God*: *Law* and *Gospell*, *Prophets* and *Apostles*, yea and *Christ* himselfe when he was upon the earth required action, *Deut.* 4. 1. & 8. 1. *Ioh.* 13. 17. *Mat.* 7. 26. *Iam.* 1. 22. *Ps.* 15. & 106. 3 2 *Pet.* 1. 10. *Phil.* 4. 9.

Reason. In true *Godlinesse* there is a *Forme* and a *Power*, 2 *Tim.* 5. 3. Now the *Forme* is taken up by many, but will not prove a Christian: *Power* is the life of Christianity, and that consists in doing. *Christian Religion* is more *practicall*

Zicall than *Theoricall*, rather an *Occupation* than a *meere Profession* dwelling (as we say) like the *Artisans* wit at his fingers ends.

This serves to the Confutation, yea Confusion of *formal Professors* and *Hypocrites*, whose Religion is all *outside*, no lining: *Profession* of many is only talk and discourse, it is turned into a very vizard by this age, it hath *mouth* and *Eyes*, and *Nose*, but all painted. *Vse.*

Of the *Heathen Idols* it was said, *They have mouthes but they speake not, Eyes but they see not*, &c. *Psa.* 115. 5. It cannot be said so of these kind of *Professors*, for they have *mouthes* and they *speake*; *Eyes* and they *see*; *Noses* and they *smell*; but in this one thing they are like, they have *hands* and they do not *worke*, *Feet* and they *walke* not; this is a shame to the *Calling*, a disgrace to the *Profession*; better it were that we would say lesse and do more. It argues a dead *Faith*, a dead *Profession*. Revel. 3. 1. Jam. 2. 26.

As Christ spake of himself, *Opera testantur de me. Iohn* 10. 25. So let our deeds of us. It is not enough to say as it is in the *Psalme*, *Credidi & ideo locutus sum, I beleeved, therefore I spake*, but *Credidi & ideo operatus sum*, I believed and therfore I wrought; No man can work unlesse he believes, no man can believe unlesse he works. *Vse* 2.

To stir us up to *walking* and *doing*, let not these things be forgotten.

1. Bare *Profession* (though a thing excellent yet) it is no characteristicall difference to discriminate a sound Christian from a reprobate; we do not judge of the health of the body so much by talke as by the pulse, S. *Paul* speaks of a possibility *to have all knowledge yet bee nothing*, 1 *Cor.* 13. 2. So to know as we ought to know is to practise that we know, 2 *Cor.* 8. 1. this seek after, *Goe* and *Doe*.

2. Consider the end of our *Profession* is not idle speculation, but practise: God gave us his precepts not to know but

but do; wherfore ſerves the Sun, but that man may go forth unto his labour? So for the ſame end the light of Knowledge, God lends to us, *Epheſ.* 5.8. *Philip.* 2 15. *Tit.* 1. 1. It muſt be *knowledge after Godlineſſe*, it muſt help forward that work; while Knowledge ſwimmeth only in the brain, it hath not attained his end; the ſcope of Chriſtianity being not to know, but the ſcope of Knowledge is to be a good Chriſtian. This graceth *Profeſſion*; as the managing of a trade honours it above the *Knowledge* of it. You may remember that paſſage, *Chriſt knew no ſinne*, why ſo? Surely becauſe *he did no ſinne*: So much as we do, ſo much we know and no more: In *Muſick* we have learned that Leſſon when we have practiſed: So is it in *Chriſtianity*; therfore ſee you *Goe* and *Doe*.

3. The ſweet of *Chriſtianity* is in *Practice*. What is it that makes the ſtudy of Law ſweet to ſo many (as is well obſerved by one) but the practice of it? Is there not difference betwixt hearing of the ſweetneſſe of Sugar and hony, and the taſt of the ſweetneſſe? So it is and ſuch it is, betwixt the *diſcourſe* of *godlineſſe* and the *practiſe* therof. Beſides the Retribution is for *doing*, *Math.* 11. 28. *Revel.* 1. 3. *Mat.* 25. 21. and that is the ſweet indeed, wherfore *Goe and Doe*.

4. The danger is great if we practiſe not. Ignorance doth not take away ſin, but *knowledge* (without *practiſe*) takes away all excuſe, *Ioh.* 9. 43. this the *Apoſtle* ſheweth, 1 *Tim.* 1 13. as if he ſhould ſay, had his ſin of *Blaſphemy* and *Perſecution* bin joyned with *Knowledge*, he ſhould not have received mercy.

Theſe things amongſt many other ſhould prevaile ſo far with us as to cauſe us to *walke* and *act*. And thus much for the *matter* here injoyned. The *Perſon* is next conſiderable on whom this duty is impoſed [*Thou*] Hence learn.

Doct. *That the duties of Charity and ſuch other Chriſtian ſervices are actually and perſonally to be performed by ones ſelf.*

The

The *Charge* you ſee is, [*Doe Thou*] as well as others; Others have bin *Charitable*, *Mercifull*, be thou ſo too.

A *Doctrine* ſtrongly confirmed in *Scripture*, which injoyning the duties either of firſt or ſecond *Table*, ſpeaks ſingularly and particularly in the *ſecond Perſon* as to one man. So was the *Law* delivered, [*Thou*] *ſhalt have no other Gods*, &c. So the *Goſpell*. *If* [*Thou*] *beleeveſt, he it unto thee as* [*Thou*] *beleeveſt*, &c.

And no wonder, ſeeing the *Prophet* giveth it for ſound *Doctrin*, *Hab.2.4. The juſt ſhall live by his own Faith*. *Reaſon*

2. And the *Queſtion* at the laſt ſhall be, what haſt *thou* done, not what have *others*, *Mat.25. Every man muſt be countable for himſelfe to God*.

See that we *have matter of rejoycing in our ſelves, not in others*; this we ſhall when we put our hands to thoſe holy duties God requireth of us, not being like theſe *Phariſees* which would bind heavie burthens to lay on others ſhoulders. *Vſe*

There be ſome duties that belong to men in their *particular ſtations* or *places*, as to the *Magiſtrats*, *Miniſters*, &c. which concern not others, of which we may ſay, as Chriſt to *Peter*, *what is that to thee*.

But there is no duty that belongs to a *Chriſtian* as he is a *Chriſtian*, but belongs to every Chriſtian, *Mat.28.20. Teach them to obſerve all things*, *Phil.4.8. Whatſoever things*, &c. 2 *Cor.8.7. In every thing*, 2 *Theſ.2.17.* both *word* and *workes*. See then thou getteſt into thy ſoule the conſcience of every Commandement, *Legall*, *Evangelicall*, and keep thy ſelf in a readines to the duty within the compaſſe of thy *Calling* and *ability*.

Likewiſe] *Text.*

Not as the *Levit* and *Prieſt*, but as the good *Samaritane* did, ſo do thou.

Whence

Whence we learn first,

Doct. *Examples are Instructions.* God teacheth as well by them as by *Precepts*, *Mat.*5.12. & *chap.*12.

Hence it is that *Scripture* is so stored with *Examples* of all sorts, we may reduce them to two heads: Such as concerne *God* or *man*.

Those that concern God, respect either his *Justice* or his *Mercy*.

Examples of his *Justice* are written for our *profit*, 1 *Cor.* 10.11.2 *Pet.*2.6, *Luk.*17.32.

So also those that are of *Mercie*, *Psalme* 32 6. *Iam.*5.11.

Examples of *Men*, are either of *Saints* or *Sinners*; if of *Saints*, then either of *Virtue* or of *Vice*, the one sort is propounded for *imitation*, as *Rom.*4.22,23. *Mat.* 12.42.

The other for *Caution*, being set up as Rocks in a Map to be avoided.

Examples of the *wicked*, these must likewise teach. See *Mat.*12.41.1 *Cor* 10.6,7,8.

Reason. The *Reason* is evident, *Rom.* 15.4. If every thing *written* be *written for our learning*, then *Examples* (question lesse) *Scripta sunt etiam ruina priorum ad cautelam posteriorum.*

Ardens.

Vse 1. First, Take notice of Gods goodnesse to us in providing so many helps for us necessary to Salvation. Two *Senses* there are of learning, *seeing*, *hearing*: Neither of these you see are without meanes of Instruction. To our sight he hath laid open the book of the *Scriptures*, and the great book of the creatures, wherin we may read his Power, Wisdome, Justice, Mercy; he hath both described a way to life, and set up leaders and guides in that way: Not a vertue commended, not a vice forbidden; but God hath exemplified in some patterne, both for the better direction of the faithfull and greater condemnation of the wicked: An help it is to have a coppy, but a greater help, to see the Master make the letter.

Let

Let us learne by *Examples*, *Iob* 8.7. and not sleighdy passe over those recorded in the Word, and daily brought to light (as we do strange Countries in a Map) but so read and observe, as if we did see acted before our eyes, what in Scripture is recorded to have bin done by or befallen others. *Vse* 2.

Good Examples of the Saints, God sets up like lights to direct us in the way of Piety. Thou hast a good Neighbour by thee, a godly man dwelling neare thee, thou shouldest be better by him and profit by his Example; as the contempt of the Word, so the contempt of Example, makes us liable to Gods wrath.

Object. But say he is an ill one?

Resp. Something must be learned notwithstanding: How often in Scriptures are the *Examples* of *Heathens* (in some actions) propounded for Instruction? If *Good* to shame and provoke us, *Ier.*2.11. *Mal.*3.8. 1 *Cor.* 5.1. If *Bad* to worke detestation in us, *Deut* 18.9. *Ephes.*4.17. Something still must be learned out of the sinners *Schoole*. As *Cato senior* did sometimes say, *Wisemen have more to learne of fooles, then fooles of wisemen.*

Secondly, we learn hence,

The best patterns are for our instruction. *Doct.*2.

It was not the *Priest* and *Levite* he must imitate, but the *Samaritane*. Hence the Example of *Angells* is propounded, *Mat.*6. And of the *Saints*, *Iam.*5.10. *Heb.*11. & 12.1. 1 *Thes.*1.6. *Phil.*3.17. yea of *Christ himselfe*, *Heb.* 12.2. 1 *Pet.*2.21. *Ephes.*5.2. nor would *Paul* himselfe be followed further then he was a follower of Christ, 1 *Cor.* 11.1.

They are least faulty; now every fault in a set coppy is important, and may prove a rule of error. *Reason.*

This condemnes such as still are following the worst; they can imitate none but such as have beene graceless. The complaint in *Seneca* well suites the times; Men commonly live not *ad rationem*, but *ad similitudinem*: and through the vitious dispositions of our heartes *Vse* 1.

it

it comes to passe, that the worst *examples* have our greatest *allowance*.

As for the practise of Saints commended to our imitation we can give their practise the praise, *Laudamus veteres sed nostris utimur annis*. *Abrahams* obedience; *Sarahs* modesty, *&c.* shall have commendation, but every *Iesabell*, or courtly *Herodias*; every *Saul* or *Achitophell* shall rather be followed. What is this, but to be like the *Dogge* or *Swine*; to imitate them in their beastly practises.

Or if we do follow them, it shall be in their erring, *Noah* in his *drunkennesse*; *Lot* in his *incest*; *Iacob* in his *lying*; *Abraham* in his *doubting*; *David* in his *adultery*; *Peter* in his *backesliding*, loving that in the Saints, which the Saints never loved in themselves, (their vices:) Like flyes we slip over all the sound parts of the body, and light upon soares and ulcers; making the Saints foyle, to be our jewell; their shame, our glory. Thus *Theodosius* excused a fowle fact, because *David* had done the like, to whom S. *Ambrose* makes this answer, *qui sequutus es errantem, sequere panitentem*: But this we cannot hit on. A light pensill can draw the wharts, and wrinkles of the face, but not the visage to the life.

Lapsus sanctorum, ut non cadamus, non ut cadamus prebentur exempla: Such as passe by the good examples of the godly, and imitate them in their sin, I cannot better resemble then to the *Egyptians*, who beheld the *Sun*, the *Moone* and all the glories of nature without admiration; but if they meet with a *Cat* or *Crocodile*, they strait bow their knees, and fall downe to worship.

Vers. 2. Seeing we are given naturally to apish imitation; let us suffer Christian prudence to make choice patternes. *Christ* he is the patterne of patternes; the rule and measure of examples, he gave us an ensample that we should follow his steps, 1 *Pet.* 2. 21. The *Saints* are

next:

next: and their examples bind us to imitation: now how farre we may make their practise our patterne would be enquired.

And here that usuall distinction of *Actions*, *Ordinary* and *Extraordinary*, would be remembred.

Some of their *Actions* were *Extraordinary*: being done by vertue, or *Extraordinary calling*, as *Gen.* 12.1, 2. & 22.10. or *Extraordinary instinct*: as *Eliah* calling for fire from Heaven, 2 *King.* 1.10. so *Num.*25.7,8.

Or occasioned by speciall *necessity of times*, as *Act.*4.32. & *Act.*20.34.

Other of their *Actions* were *Ordinary*: and those admit of a threefold distinction: some were *good*, others *bad*, others of an *indifferent nature*.

As for those which are noted as sinfull, wherein they bewray humane infirmity, they are as the darke part of the cloud which waited on the Campe of *Israel*; which while the *Egyptians* followed, they were deceived, and in the end drowned. These are spectacles of humane frailty, not examples for like practise.

Their good *Actions* were their practises, according with the Law of God: as their *meekenesse*, *obedience*, *patience*, &c. which is like the first part of the cloud that was towards the *Israelites* themselves, to guide them: herein we must follow and imitate them.

Their *Indifferent Actions* are those, which in themselves (considered without circumstances) were neither *commanded* nor *forbidden*: In *Actions* of this nature, we may, or may not follow them: For this is an undeniable rule; *an example doth no farther bind, then it is backe with a precept.* In it selfe it hath but the power of *illustration* of what is in the precept, and it doth contein in it the force of the rule. So that an example of some good man (in such *Actions* as are not contradictory to precepts,) onely warrant the

ſame *Action* in an other; (as *Abrahams* making a feaſt at his childes weaning; *Chriſts* cloſing the booke after hee had read the Text, *&c.*) but doth not charge conſcience with the doing of it. For where is no *Law*, can be no *tranſgreſſion*. In this caſe we are not to eſteeme of any above what is written, ſo as to clog our conſciences with duties onely upon bare *examples*.

Vſe 3. In the third place, it may be a ſpurre to put us on to give good *examples*, ſeeing in ſo doing we ſhall have the honour to become preſidents and patternes for future ages: (the greateſt honour that can be given to the *Saints* in this life.)

This doth not onely make Religion to be well ſpoken of, but it profits many, even a world of people, 1 *Theſ.* 1. 7. *Rom.* 16. A good *example* is like fire, many candles are lighted at it, and it ſelfe neither the worſe, nor the leſſe. Or like a *ſtone* throwne into the water, which though of it ſelfe it makes but one circle, yet it begets a 100. *Ioh.* 5. 50. When Chriſt told that noble petitioner, *thy ſonne liveth*; at the firſt hearing *hee beleeved*, but when he came home and waighed the matter, not onely himſelfe, but *his whole houſe beleeved*. Yea many that we know not, may receive good from our good example given, and left, 1 *Pet.* 5. 5. It will not onely like *Aarons* oyntment, run downe to the skirts of our owne garments, but it will run like *Nilus* over all the Country. Yea the vertue of good *Examples*, ſhall laſt when we are dead and rotten, and doe good for a long time after (in ſome caſes) to the worlds end, keeping the ſent ſo long as no other perfume can: (as you ſee here this *example* of the *Samaritane* did.) It ſhall be upon record while the world ſtands. You may remember what *Ioab* ſaid of *Rabba*, *It will be called after my name*. So it is true of many exemplar ſins, as *Ieroboams*, *Onans*, *Balaams*, *Corahs*, *Saules*, &c. They are called by the Founders owne names; and though few men will confeſſe their

Vrbis ad exemplum.

ſins

ſins, yet many mens ſins will confeſſe their maſter. To be a preſident of vice, is like the ſetting ones houſe on fire, which burnes many of the neighbours, and ſo he that doth it is to anſwer for all their ruines: Such a bitter root muſt anſwer for it ſelfe, and for all the corrupt branches. On the other ſide, in *virtuous Actions*, (both wayes) a man lives when he is dead, and is working to the worlds end: ſo that thoſe deeds we have done while wee were living on the earth, wee ſhall not onely receive for, but thoſe alſo done through our example in future ages. Great need then have wee to be good preſidents, ſeeing it is a thing of ſo great conſequence.

And let ſuch as ſhine by good *example*, be much made of in every place. Good *examples* are like *Common Schooles*, and they are the better, becauſe they are *Free*. Such a priviledge how well do we to like off, for our childrens good? Then highly regard this, which ſo much concernes thy ſoules good: And as you will ſpread abroad the fame of one, ſo by the humble acknowledgement of the praiſes of others, ſpread abroad the light of good *Example*, ſo farre as may be, 1 *Theſ.* 1.7,8. As for thoſe, who by ſlanders and calumnies, do indeavour to blemiſh the good converſation of the godly, and ſo rob the world of the profit of their examples, they ſhall beare their ſin. *Vſe* 4.

Further obſerve, in that we are willed to do as this *Samaritane*, (whom we heard before was hated as an enemy.)

No matter who it is that gives examples; the example being good muſt be followed. *Doct.*

Some will not doe good works, becauſe *Papiſts* do them; ſome not heare Sermons, becauſe *Preciſians* do ſo: but *doe thou likewiſe*: looke on the *worke*, no matter for the *perſon*.

Againe in that we are willed *to doe likewiſe* as he did, Obſerve,

Doct. *Works of charity must be so done, as this Samaritane did them.*

Now then as the *Traveller* having got up the hill, lookes backe on the Towne hee hath left behind him, *so doe you,* Consider well what hath beene said, and the Lord give us *understanding* in all things.

(***)

FINIS.

AN

ALPHABETICALL DIRECTION TO SOME OF THE CHIEFE THINGS IN THE FORE-GOING EXPOSITION.

A

Abilities must be improved, *Pag* 46.

In case of necessity we are to go beyond our *Ability*, *pag*, 123.

Abrogation, it is a plausible doctrine, *p*. 79.

Adam, what power he had by Creation, *p*. 16.

Advocate, Christ is ours and practiseth for us in the Court of Heaven, *p*. 156.

Affections, Christ had, *pag*. 115.

They are lawfull, 116.

The inordinateneſſe of them blamed, *Ibid*.

They ſhould be in Heaven, *pa*. 161.

Afflictions of others ſhould affect us, *p*. 111.

Affliction may not be added to Affliction *p*. 61.

Afflicted ſhould be viſited, *pag*. 60.

Alehouſe friendſhip is unſound *p*. 162.

Ale-houſes may afford Heaven ſome ſoules, 146.

Almes not to be given at doors *p* 92.

Wherin the truth of *Almſgiving* conſiſts, *p* 113.

What order is to be obſerved in *Giving*. See *Giving*.

Anſwer, how many waies made, *p*. 9.

Chriſt will *Anſwer* us how and when, *page* 10, 12.

What muſt bee done that he

hee may *Answer* us, *page* 11.

We should be ready to make *Answer*, *p.* 12.

An *Answer* is not alwaies necessary, *p.* 13.

Why Christ *Answered* not the Priests; *p.* 12.

Antinomians their errour, *p.* 77.

Appeale to conscience is safe, *p.* 205.

Arke of *Noah* a figure of the Church, *p.* 148.

B

Beast, man is worse through his fall, *p.* 33.

Beggars, if common not to be relieved at doores, but in case of Necessity, *page* 92.

Bowells of mercy put on; *page* 114.

C

Calling, we are to keepe within the compasse of it, *pag.* 25.

God blesseth us in them, *p.* 99.

Care two fold. *p.* 151.

It must be had of what we undertake, *p.* 151.

We may not be *Careless* under pretence of Religion, *pa.* 151.

Great *Care* Christ took for our good, *p.* 154.

Catechising of great importance, *p.* 197.

More profitable (if duely performed) than preaching, *p.* 198.

Ceremonies of divers sorts, *pa.* 75.

Those of order not abolished, *ibid.*

Romish Ceremonies become not CHRISTS Spouse, *page* 76.

Chance what it is and how taken. *p.* 48.

There is *Chance*, *ibid.*

Charity is the breath of a Christian, *p.* 121.

It is to be measured more by the mind than purse, *page* 122.

The *Charitie* of some affoards no good words, *page* 119.

And of most no good works, *ibid.*

It well becomes Ministers. *pa.* 53.

It is the Sum of all their Sermons, *p.* 54.

Christ, our salvation is from him, *p.* 157.

He is to be come unto for help *p.* 129.

He

He preferred our good before his own eaſe, *p.* 142.

He came where we were, and how, *p.* 101.

Few give him entertainment, *p.* 104.

How we ſhould *Come* to him, *p.* 105.

We muſt be *content* with his worſt, as well as beſt, *page* 116.

Church, it is like unto an *Inne* in many reſpects, *page* 146.

Whence it is called *Catholike*, *p.* 147.

None ſaved out of it, *p.* 148.

Chriſt reigneth there, *p.* 149.

The good of it muſt be ſought by thoſe who receive the goods of it, *p.* 168.

True members of it how known, *p.* 150.

It is the houſe of Perfumes and the gate of Heaven, *page* 151.

Comfort, none to be had but in Chriſt, *p.* 95.

Communion of Saints is to be loved, *p.* 27.

Company, good to be deſired, *p.* 25.

Companions there will be in ſin *p.* 65.

Compaſſion Chriſt was touched with, *p.* 117.

It mooved him to ſeek our Salvation, *page* 118.

Conformity in evill dangerous, *p.* 68.

Conſcience, what it is, *pag.* 204.

It binds not, but where the Word binds firſt, *page* 205.

It muſt be hearkned unto, *pag.* 206.

It is ſometimes ſpeechleſſe, but than it writes, *p.* 207.

The uſe of a good *Conſcience*, *p.* 208.

The Priviledges of it, *p.* 209.

Converſation it ſhould be in Heaven, *p.* 161.

Conventicles by ſome prefer'd to publik meetings *p.* 148.

Cover our ſins Chriſt doth and how. *p.* 129.

Cruelty to be abhorred, *page* 59.

Curſing, how lawfull, *p.* 90.

Creatures given both for neceſſity and delight, *p.* 137.

Creatures not to be over-burthened, *ibid.*

Cuſtomes, defraud Miniſters *p.* 178.

D

Death frees the godly from the ſight of much evill, *p.* 108.

Dead how far man by nature is, *p.* 47.

Debt of man double, *p.* 155.
Degrees, God proceedeth by in curing our diseases, *p.* 131.
Descention for us by Christ, *p.* 102.
Diseases of all sorts cured by Christ, *p.* 190.
Diseases infectious we are not bound to visit, *p* 62.
Divels, they are thieves in many respects, *p.* 34.
There are more in the aire than men on Earth at one time, *p.* 38.
There is a chief amongst them, *p.* 38.
Doing required of a Christian, *p.* 218.
The power of Christianity consists in that, *p.* 219.
Doore, Christ enters in by that, not by the window, *p.* 9.
Duties belonging to a Christian are to be personally performed, *p.* 220.
Some *Duties* concern not all, *p.* 221.

E

Election, not universall *p*, 149.
Event not alike to all, *p.* 51.
Examples of all sorts in Scripture for our learning, *page* 222.
They no further bind than they are backed with a precept, *p* 224.
Best *Examples* are to be followed, *p.* 67.
Good *Examples* very profitable, *p.* 225.
Examples of Saints how farre they may be followed, *p.* 225.
Contempt of *Examples* laies us open to wrath, *p.* 223.
Bad *Examples* take heed of, *p.* 66.
The *Examples* of Superiours (if bad) very dangerous, *p.* 67.
Excommunication a fearfull sentence, *p* 149.
If unjust then not to be feared *p.* 150.
Eye, a great help or hinderance to the soul, *p.* 106.
It is quick in apprehension and sure *ibid.*
Most sins begin there, *p.* 107.
We should cast them on good objects, *p.* 107.
On whom God casts his *Eye* he settles his affection, *p.* 109.

F

Fall, sin is in divers respects, *p.* 39.
Faith is a weapon offensive and defensive, *p.* 24.
It is a good staffe, *p.* 25.
Feare of God where it is not, ther no good can be expected, 82
Flesh of man is the flesh of God *p.* 144.

Our

Our *Flesh* sits at Gods right hand in all our suits, *ibid.*

Filling, all that Christ did or suffered was to fill up, *p.* 155.

Fortune how taken *p.* 49.

Whither any thing come to passe by it, *ibid.*

The name was first brought in through ignorance and blindnes, *p.* 49.

G

Garment, Gods Image is and that in many respects, *page* 40.

It is a *Garment* to be respected *p.* 41.

Gifts of two sorts God hath betrusted his Ministers withall, *p.* 166.

Giving unadvisedly is the worst kind of loosing, *p.* 91.

What we are to give and how much, *p.* 122.

Rules to be observed in *Giving* *p.* 119

What order is to be observed in *Giving*, *p.* 42.

Godlinesse hath both a form and power, *p.* 218.

Goods of the Church belong onely to Church-men, *page* 168.

Gospell is very pretious, *page* 85.

It is like Oyle, *p.* 133.

H

Hand, God stands at our right hand to bless us, *p.* 99.

Healing, it is from Christ, *page* 130.

He *Heales* upwards, *p.* 132.

Signes of one soundly *Healed*, *p.* 133.

Why men are not *Healed*, *p.* 132.

Heaven the fairest prospect, *p.* 18.

It is a place of peace, *p.* 19.

It will pay for all our pains about it, *p.* 196.

Honour of Christ to be prefer'd, *p.* 142.

Hope there is whilst there is life *p.* 47.

Humility to be learned from Christs Example, *p.* 105.

Hypocrites respect Ceremonies above the substance, *p.* 64.

I

IESUS, a sweet name, *p.* 96.

Image of God, is mans clothing *p.* 41.

How far it is lost in man, *ibid.*

Imitation, our nature is apt to it, *p.* 66.

One sin *Imitates* another, *p.* 66.

Imprecations how used in Scripture, *p.* 91.

Impropriations, the Judgments of Divines and some Lawyers concerning them, *page* 169.

Impropriators are hard Masters *p.*173.

Their Pleas answered, *ibid.*

Speciall considerations for them, *p.*176.

Inns, two wont to be in every Town, *p.*145.

The Church resembled to an *Inne*, *vide Church.*

Inns are of good use, *p.*145.

There mony bears the Mastery *p.*168.

Inferiours follow Superiours Examples, *p.*66.

Intercession, Christ not wanting in it, *p.*156.

Iournies, in them commend our selves to God, *p.*21.

Christ took a *Iourney* to us, so should we to him, *p.*104.

Iustification, 3. things required to it, *p* 70.

Iericho, a figure of this world, 20

Ierusalem a type of heaven, *pag.* 17.

K

Kings have both temporall and Ecclesiasticall authority, *p.*175.

Kingly office of Christ, he carefully discharged, *p.*156.

Knowledge without practise leaves us inexcusable, *p.*220.

L

Lawes of 3. sorts, *p.*74.

How some that good gave may be said not to be good, *p.*69.

Law is like wine and how, *page* 133.

It is not the proper cause of death; *p.*69.

How it is the ministration of death, *p.*70.

How it is said to be weak, *ibid.*

It is impossible to be kept how *p.*71.

It discovers sin, *p.*72,73.

Why the *Law* was first given, *p* 73.

How far abrogated, *p.*74.

Law, Judiciall and Ceremoniall, what, *p* 74.

The *Law* a Schoole-master, *pag.* 76.

Why God suffers his to be long under the lash of it, *page* 136.

Law of man not to be prest too far in case of Ministers maintenance, *p.*57.

Libertie not to be abused, *page* 78.

Liberalitie may be lost by *liberality. p.*92.

How our *Liberality* should be extended, *p.*93.

Life of man is pretious, *p.*152.

Much

Much ado to hatch it up, *page* 153.

Some *Life* remains in man since his fall, *p.* 44.

Love it begins at home, *p.* 141.

It works on the whole man, *p.* 112.

Levite what was his office, *pag.* 50.

M

Man his blessed condition in his creation, *p.* 15.

Meanes weak God works by to confound the proud, *p.* 82.

Mercy, our Eares are altogether for it *p.* 72.

It is much mistaken in the world, *p.* 113.

It must be extended to all in *Misery*, *p.* 86.

Mercy to an enemy overcomes him, *p.* 88.

Misery is the object of *mercy*, *p.* 87.

Merit to be disclaimed, *p.* 118.

Ministers, the Divell seeks to spoyle them especially, *p.* 51.

They should be pitifull, *p.* 53.

And fly all covetous practises, *p* 54.

And all kind of cruelty, *p.* 55.

They should be liberally *Maintained*, *p.* 56.

What is inough for them, *p.* 58

They are like Hosts in sundry respects, *p.* 163.

How they should become all to all, *p.* 197.

They are no empty fellows, *p.* 167.

God hath betrusted them with much; *p.* 166.

And gives us blessings through their hands, *p.* 167.

They are little set by of man, *p.* 191.

Large promises are made them by God, *p.* 191.

Man cannot recompence them *p.* 192.

They should be carefull of their cures, *p.* 180.

In what case they may be absent, *p.* 181.

Monie answers all things in an Inn, *p.* 162.

N

Nature of man highly advanced by Christ, *p.* 143.

Corrupt *Nature* too much advanced by Papists, *Page* 43.

Yet we may not think of it lesse than is fitting, *page* 43.

It is to be respected in our charity, *p.* 88.

Necessity is wisely to be judged of, *p.* 141.

Our Brothers *Necessity* is to be prefer'd to our superfluity, *p.* 141

What

What is to be accounted neceſſary, *p.* 122.

Neighbour what it imports, *p.* 199.

Who is to be underſtood by *Neighbour* in the Scriptures, 199

Every man is a *Neighbour*, *pag.* 120.

Some *Neighbours* are dipthongs *p.* 201.

The benefit of a good *Neighbour*, *p.* 202.

It is lawfull to preferre one before another in *Neighborhood*, *p.* 216.

Who helps in miſery is beſt *Neighbour*, *p.* 215.

Chriſt is our *Neighbour*. *p.* 203

O

Occaſions of ſin avoid, *p.* 63.

They are of two ſorts *ibid.*

Offering, Chriſt made one for us, *p.* 155.

Opportunity to be laid hold on, *p.* 100.

Reaſons preſſing it. *p.* 101.

Over-ſeers of the poore to be carefull of their duties, *page* 154.

And to viſit them often. *p.* 114

Oyle the Goſpell reſembled to it, *p.* 133.

P

Parables uſefull and profitable *p.* 8 13.

Paſſions of two ſorts, *p.* 115.

How far Chriſt took them on him. *ibid.*

Difference betwixt his and ours, *p.* 116,

Comfort againſt inordinatenes of them, *ibid.*

Patterns make choice of the beſt. *vid. Example.*

Perſecutors who the greateſt this day in the Church of England, *p.* 179.

How lawfull for a Miniſter to fly in caſe of *Perſecution*, *p.* 183.

Practice, all the ſweet of Chriſtianity is in it, *p.* 220.

Praiſe to be given to whom it is due. *p.* 217.

Phyſitians of antient ſtanding, *p* 127.

Chriſt is the ſouls *Phyſitian*, *p.* 129.

Phyſitians ſhould be carefull of their Patients *p.* 154.

Neglect of *Phyſick* when need requireth is a fault *p.* 127.

How to uſe it, *p.* 128.

Whence it is it doth no good to ſome, *ibid.*

Pleaſe others we ſhould and with what cautions, *p.* 143.

Poore of whom they begg'd in former times, *p.* 55.

Power of God doubted of by us *p.* 131.

Profeſſion, the end of it is not idle ſpeculation, *p.* 219.

The most forward in it do not ever deale best, *p.* 83.

Yet *Profession* is not in fault, nor to be cried out against *p.* 84.

Professors should be carefull of their actions, *p.* 85.

Some *Professors* are like Images *p.* 219.

Propheticall office of Christ discharged, *p.* 154.

Projector, Christ is for our good *p.* 158.

Providence of God all things come to passe by it, *p.* 49.

Have Faith in it as well as in Gods *Promises*, *p.* 158.

Q

Questions foure that shall not go unresolved, *p.* 11.

Christ will make answer to our *Questions*, *p.* 12.

R

Rahab how she was an harlot, *p.* 145.

Redemption in the work of it God shewed not so much his face as bowels, *p.* 117.

Greater honour done to mans nature in it than in creation, 144.

Religion of some is all outside no lining, *p.* 219.

It must be commended by a *Religious* life, *p.* 85.

It is the strongest bond, *p.* 34.

Reliefe, who is fit to have it, 93

Residency injoyned on Ministers, *p* 181.

It is two fold, and which is especially required, *jure divino*, 184

Restitution foure for one by what Law, *p.* 28.

Reward, there is due to good works, *p.* 193.

But not of merit, *ibid.*

Riches not perfectly good. *p* 32

S

Sacrament, against carnall presence in it, *p.* 160.

Salvation by Christ alone, *p* 94

Not by the Law, *p.* 71.

Not of all, *p.* 149.

Salvation of the soul the greatest Salvation, *p.* 96.

It must be had by attending on the means *p.* 135.

Doctrine of *Salvation* to be received with joy *p.* 96.

It requires from us greatest thanks, *p.* 98.

Saviour, none like Christ, *p.* 93

How to get him to be our *Saviour*, *ibid.*

Samaria a royall City, *p.* 80.

Samaritans how esteemed of by the Jews, *p.* 81.

Satan his power limited, *p.* 39.

Saying, difference betwixt it and speaking, *p.* 9.

Scripture, not to be abused by jesting with it, *p.* 14.
Senses, both seeing and hearing furnished with helps.
Sick are to be visited. *vid. visit.*
Sin should not be vanished; 17
Similitudes, delightfull and profitable, *p.* 8.
Singularity when a virtue, 66.
Snare, how to escape it, *p.* 24.
It lies in all worldly things, *ib.*
Strength, our own trust not to, *p.* 16.
Suffering of sinners how it should affect us, *p.* 112.
Superiours should look to their carriage, *p.* 66.
They are oft-times the chiefe in sinning, *p.* 67.
Suretiship is lawfull, *pag.* 186.
Cautions in using it, *pag.* 188.

T

Theft many waies committed, *p.* 29.
It is a greater sin under the *Gospell* than under the Law, *page* 28.
Theeves, Divels are *vid. Divels*
Who are to be counted for *Theeves*, *p.* 27.
They are Fellons, *p.* 33.
There are great store abroad, 30
There are some great *Theeves* who are a terror to litle ones, *ibid*
Truth hath testimony from her Adversaries, *p.* 210.
It suffers hardship in the world *p.* 211.
It is to be received who ever brings it, *p.* 214.
It cannot be believed on her word, *p.* 212.
The friends of it are to testifie for it, *p.* 213.
Travelling is dangerous, *p.* 21.
Tythes the tenure of them questioned by busie headed men, 168
They are a debt, *p.* 169, 171.
And have bin consecrated to God, *p.* 172.
They carry a charge with them *p.* 177.
Kings may partake of Levies *Tyth p.* 175.
They had a peculiar *Tyth* by themselves, *ibid.*
They may not alienate *Tythes* from the Church, *p.* 176.
God hath *Tyth* out of a strange field, *p.* 58.
Unconscionable *Tythers* are persecutors *p.* 178.
Time to be redeemed, *pa.* 100.
Both the godly and wicked husband it, *p.* 101.

V

Vessels in the Gospell how filled, *p.* 155.
Victualing-houses not simply to be condemned, *p.* 145.
Where are many of them are usually many drunkards.
No long stay to be made in them, *p.* 159.
Victualers in former times infamous, *p.* 145. *Vi-*

Visibility of the Church what, *p* 145.
Visit the sick and afflicted, *p.*60 121.
How the infected should be *visited*, *p* 126.
Christ is our *Visitour*, *p*, *p.*125.
He is to be *visited*, *p.*105.
Vnion of our nature with Christs how necessary and comfortable, 143.

W

Walke we must and act, *p.*219.
Free-will in man and in what, *p.* 44.
It must be governd by grace, 45
Wine, the *Law* is compared unto *p.*133.
Word onr guide, *p.*26.
Two parts of it *p.*133.
It is to be attended unto, read and preached, *p.*135.
Words of Christ, comfortable words, *p.*125.
Works of supererogation condemned, *p* 193.
A compassionate heart full of good *Works*, *p.*113, 119.
Good *works* rewarded yet merit not, *p.*193.
Co-worke we must with God, 46.
World is a very Hospitall *p* 43.
The *World* is every where, 27.
It is no place of continuance, *p.* 161.
It is full of dangers, *p.*22.
How to use it, *p.*23.
The pleasures of it are bitter, *p.*20.
It is to be destroyed, *ibid.*
It must not be our Center, 32.
The things of it are taken with a Palsie, *p.*31.
Wounds, mans soule full of, *p.*42
None past Christs cure, *pag.*43, 129.
How he cures them, *p.*129.

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Inf

THE GOOD SAMARITAN, OR AN EXPOSITION ON THAT PARABLE

LUKE X. VER. XXX---XXXVIII.

A certaine man went downe from Ierusalem to Iericho and fell amongst Theeves, &c.

By *Nehemiah Rogers* Vicar of *Messing* in *Essex*, and one of the Prebendaries of the Cathedrall Church of Ely.

Ea quæ didicisti, ita doce ut cùm dicas novè, non dicas nova. Vincent Lyrin. adverſ. hæreſ.

LONDON,
Printed by *G. M.* for *Edward Brewster*, and are to be sold at his Shop at the signe of the Bible on Fleet-Bridge, 1640.

(pt. 2)

TO THE RIGHT
WORSHIPFVLL
ROBERT AYLET
D^r. OF THE CIVIL LAWS,
COMMISSARY TO THE RIGHT
HONOVRABLE AND REVEREND
FATHER IN GOD, WILLIAM
LORD BISHOP OF
LONDON,

AND
ONE OF THE MASTERS IN
ORDINARY OF HIS MAJE-
STIES HIGH COURT IN
CHANCERIE.
A bountifull Favourer and fast friend
to the CLERGIE.

N. R.
WITH HVMBLE APPRE-
CATION OF ALL TRUE HAPPI-
neſſe preſenteth this enſuing Ex-
poſition, in thankfull acknowledgement
of his many Favours, and as a teſtimony
of his ready obſervance in whatſoever
is commanded within the Power and
Profeſſion of him his ob-
liged Servant.

The Text.

LVK. 10. 30---38.

VERSE 30. And Jesus answering said, A certaine man went downe from Hierusalem to Jericho, and fell among theeves, which stripped him of his raiment, and wounded him and departed, leaving him halfe dead.

31. And by chance there came downe a certaine Priest that way, and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certaine Samaritane, as he journied, came where he was: and when he saw him, he had compassion on him,

34. And went to him and bound up his wounds, powring in Oyle and Wine, and set him on his own beast, and brought him to an Inne, and took care of him.

35. And on the morrow when he departed, he tooke out two pence, and gave them to the Host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee.

36. Which now of these three thinkest thou, was Neighbour unto him that fell among the theeves?

37. And hee said, Hee that shewed mercy on him. Then said Iesus unto him, Goe, and do thou likewise.

A

A TABLE OF THE PRINCIPALL OBSERVATIONS PROSECVTED IN THIS Enſuing Expoſition of the PARABLE of *The good* SAMARITANE.

VERSE XXX.

Doctrine.

1 PARABLES have God for their Author as well as other Scripture. 8
2 Teaching by word of mouth is the moſt effectuall kind of teaching. 9
3 Chriſt hath an anſwer ready to our demands. 10
4 God turnes mans ſinne to his Churches advantage. 13
5 It is a good way to anſwer the proud and captious by Parables. 13
6 Scripture ſets downe things neceſſary. 14
7 *Adam* and his poſterity is the wounded man. 15
8 *Hieruſalem* a type of Heaven. 18
9 *Iericho*; a figure of this world. 20
10 In our travells we are liable to many perills. 21
11 The way from *Hieruſalem* to *Iericho* is full of dangers. 22
12 A Thiefe is a Thiefe in the language of Scripture. 27
13 There is a combination amongſt Theeves. 27
14 Theeves have beene long abroad. 28
15 Who ſo ſpoyles another of his goods is a Thiefe. 29
16 The things of this world are tranſitory. 31
17 Vnrighteous perſons are alſo cruell and bloody. 33
18 Divels are the grand Theeves. 34
19 Their number are many. 38
20 Sinne is a fall. 39
21 By falling into the hands of Sathan we were ſpoiled. 39
22 Gods Image was a garment wherewith man was cloathed. 40
23 Through mans fall he loſt his rayment. 41
24 Every naturall man is a wounded man. 42
25 Whom Sathan wounds, he leaves wounded. 43
26 Man by his fall is not wholy dead but wounded. 44

A TABLE.

VERSE 31.

Doctrine.

1 There are chances that fall out. 48
2 The Prieſt and Levits way is the ſame with other mens. 51
3 The event is not like to all, in the ſame way. 51
4 Spirituall perſons eſpecially, ſhould be pittifull. 53
5 Where we expect moſt, we (often) find leaſt. 58
6 To turne away the face from the afflicted is a fault. 60
7 Occaſions are to be avoided if wee would have dangers prevented. 62
8 Hypocrites more regard ceremonies then ſubſtance. 64

VERSE 32.

Doctrine.

1 In evill practiſes, ſome (of note) will follow. 65
2 Inferiours follow the example of Superiours. 66
3 Evill doers are very like in their manners 68
4 By the Law man became not wounded. 69
5 There is no ſalvation to be had by the Law. 70
6 Sinne is ſeene and diſcovered by it. 71
7 The diſcovery of ſinne is rather an accident, then the proper work of the Law. 73
8 The whole Moſaicall Law hath a paſſe. 73

VERSE 33.

Doctrine.

1 The moſt are unmercifull. 78
2 By baſe meanes God beates downe mans pride. 82
3 From the hands of wicked and men ſuperſtitious, may better dealing be ſometimes found, then from the hands of forward profeſſors. 82
4 In workes of mercy, the neceſſity of the perſon is eſpecially to be reſpected. 86
5 Chriſt is the good Samaritane by whom alone wee have Salvation. 94
6 God ſerves himſelfe and providence by us, then eſpecially when we are in our callings. 99
7 Opportunity offered of doing good is to be apprehended. 100
8 Chriſt deſcended from heaven to us in the fleſh and for our good, 102
9 The eye affects the heart, 106
10 We ſhould be tenderly affected towards the afflicted, 110
11 Works of mercy flow from the inward affection and compaſſion of the heart, 112

12 Christ took on him as our Nature so our passions and affections, 114
13 He was full of compassion whilst he was on Earth, 117
14 Christs love and compassion was the mooving cause of our Salvation, 118

VERSE 34.

Doct.

1 A compassionate heart will not be idle, 119
2 It will carry us to them who cannot come to us, 123
3 Christ came as a Visitour, not to see the world but to save it 124
4 There is a necessary and good use of physick and surgery, 127
5 Christ is the soules physitian, 129
6 With wine and oyle our spirituall cure is wrought, 133
7 God hath given us the creatures both for necessity and delight, 139
8 Our Brethrens necessity is to be prefer'd to our Utility, 140
9 Ins are of good use, 144
10 Whom Christ means to save he brings into the Church, 148
11 Care must be had of what we undertake, 151
12 The poore and impotent ought carefully to be attended by such as have undertaken the charge, 152
13 Christ was full of care for our soules welfare, 154

VERSE 35.

Doct.

1 Victualing houses are not for residence, 159
2 The world was no place for Christs aboad longer than whilst he had finished his work, 160
3 Mony at an Inn beares mastery and makes welcome, 161
4 Ministers are the Churches Hosts, 162
5 The gifts God hath betrusted his Ministers withall, are for the comfort and reliefe of distressed soules, 166
6 Who so receives wages must discharge the work, 167
7 Good Hosts should be careful of their Guests, 179
8 Ministers should be careful of their cure, 180
9 All that is required of a Minister is care, 183
10 To passe our words for him that is in misery is a work of charity, 186
11 Whatsoever Gods Ministers lay out Christ wil discharge, 190
12 The Ministers reward is not to be expected here but in heaven, 192

Doct.

VERSE 36.

1 God applieth himselfe to mans disposition, 196
2 Catechising is a profitable way of teaching, 199

3. Who

3 Who is a Neighbour is queſtionable, 199
4 The appeale to Conſcience for ſentence, after it is rightly informed is a ſafe way. 203

VERS 37.

Doctrine.

1 Truth hath ſometimes an adverſaries teſtimony. 210
2 Who ſo helps in miſery is to be preferred in neighbour-hood. 215
3 What is good in any (yea though an enemy) is to be allowed of, and approved. 216
4 Action (not verball profeſſion) prooves a Chriſtian. 218
5 Good duties are to be performed by our ſelves. 220
6 Examples are inſtructions. 222
7 The beſt patternes are for our imitation. 223
8 Good examples are to be followid whoever ſets them 225
9 Workes of mercy are to be ſo done as the Samaritane did them. ibid.

A briefe view of the Method o[...]
upon the PARABLE of the g[...]

- The parts of this Parable are two.
  - 1 *Propounding* vers. 30--36. wherin observe we
    - The *Introduction*, and in it
      - The *Author* [*Iesus*]
      - The *manner* of Delivery
        - 1 By word of mouth [...
        - 2 By way of answer [*answ*...
    - The *Narration*, and therin
      - The *Subject* or *Person* spoken of [*A certaine man*]
      - The *Predicate* declarin
        - His *misery* and in it
          - The *Meanes* of it, which were
            - Mo[...] An[...]
            - Mo[...] *The*[...]
          - The *Particulars*, viz.
            - Th[...] *him*[...]
            - Th[...] *him*[...]
        - His *Recovery*, laid downe
          - *Negatively*, vers 31,32. where the *Persons who beheld him not*, are described
          - *Affirmatively* v. 33,34,35. where the *Person succoring* is set forth
  - 2 *Applying*, vers. 36,37,38. And therin take wee notice of
    - A *Question*, ver. 36. there
      - A *Case* t [*Which of these*]
      - The *Opinion* required [*Thinkest thou*]
      - *Given* by the *Lawyer* [*Hee said*, &c.]
    - The *Resolution* which is
      - *Ratified* by the *Lawgiver* *Then Iesus said*, &c. wherin
        - A *Duty* enjoyned
          - *Goe*
          - *Doe*
        - The *manner* prescribed [...

Place this betweene the Text and the Doctrines.

...hod observed and followed in this Exposition ...of the good SAMARITANE, *Luk.* 10.30.–38.

...uth [*said*]
...er [*answering*]

...*ne man*]

...ot
...e
- More *Remote* [*He travelled*, &c.] And there consider the *termes*.
  - *From whence* he went [*From Hierusalem*]
  - And *whether* [*to Iericho*]
- More *neere* [*Hee fell amongst Theeves*] and here
  - *What they were* into whose hands he fell [*Theeves*]
  - Their *number* [*Among them*

...
- The *Evill of losse* [*They stripped him of his rayment*] where
  - The *Booty* or *Prey* [*his Rayment*]
  - The *manner* of taking it [*They stripped him of it*]
- The *Evill of sense* [*They wounded him and departed*] there
  - Their *cruelty* [*They wounded him*] even to death.
  - Their *Inhumanity* [*they departed*] and so left him

..., vers
...re the
...o be-
...t, are
- By their *holy Profession*
  - *A Priest*
  - *A Levite*
- By their *inhumane disposition*, which is
  - *Generally notified*
    - *They passed by on the other side*
  - *Specially aggravated*
    - *They came where he was*
    - *They saw him and yet passed by*

...ly v.
...where
...succo-
...orth
- By his *Country* or *Nation* [*A Samaritane*]
- By his *tender compassion*, which is exemplified
  - From the *cause*, v. 33. which was
    - *Remote*
      - *He journeyed*
      - *And came where he was*
    - *More neere*
      - *He saw him*
      - *And had compassion on him*
  - From the *Effects*, v. 34, 35.
    - *By himselfe*, verse 34.
      - *He went to him*
      - *Tooke the care of him*
        - for the present
          - dressing his wounds with *wine* and *oyle*
          - *Binding* of them up
        - for the future
          - *He set him on his own beast*
          - *And brought him to an Inne*
    - *By the hands of others*, v. 35. where
      - The *charges* disbursed
        - expressed [*Two pence*]
        - exemplified from
          - the *Time* when he left it [*on the morrow*]
          - The *Person* with whom he *Host*
      - The *charge* given which conteines
        - A *Precept* and in it
          - The thing injoyned, *Take care*
          - The *Object* [*Of him*]
        - A *Promise*
          - The *Reward* [*I will repayhee*]
          - The *Time* [*when I come agae*]

- *Goe*
- *Doe*

...cribed [*Likewise*]

THE GOOD SAMARITANE

LUK. 10. VERS. 30--38.

And Jesus *answering said, a certaine man went downe from* Jerusalem *to* Jericho *and fell amongst theeves.* &c.

A Picture drawne to the life is highly praised; but when we see one, made by the hand of a cunning workeman, to nod with the head, moove the lips, roll the eyes, *&c.* we so much the more extoll it. All the Parables in Scripture are set forth to the life (as it were) but this (with some others) in such a manner, as that it seemeth (and so is held by some) to be rather a *History* then a Parable; though generally held to bee a *Reall Parable.* *Lyra in loc.*

Our Saviours *Scope* in *propounding* of it was, First to shew unto the boasting Lawyer, who was his Neighbour. For however our Saviour (saith *Calvin*) could have simply *Harm Evang.*

ply anſwered to the latter queſtion made; *Who is my Neighbour* (*verſe* 29) yet he chuſeth rather by this Parable to draw an anſwer from the Lawyers owne mouth, the more ſweetly to induce him, and others to acknowledge all man-kind to be ſo linked together by one common Nature, that every man in neceſſity is to be counted for a *Neighbour*, and the hand of reliefe to be reached out unto him.

Secondly, to inſtruct the *Church* concerning that *Righteouſneſſe* which muſt ſave us; and that by *by the works of the Law no man living ſhall be juſtified.*

Thus he make anſwer to the Lawyers *former Queſtion*, *verſe* 25 purpoſely meeting with the *Prieſts* and *Levites*, who were highly conceited of their owne goodneſſe, contemning the *Samaritanes* as moſt vile (and counting Chriſt himſelfe for one) when yet the Citizen of *Hieruſalem* was relieved by the hands of a *Samaritane*, and neither by *Prieſt* nor *Levit*.

Diviſio The Parts are two: 1. *Propounding*, *ver.* 30---36. 2. *Applying*, *ver.* 36, 37.

In the former we have, 1. The *Introduction*. 2. The *Narration*.

The *Introduction*, *verſe* 30. [*And* Jeſus *anſwering ſaid.*]

Where you have firſt the Author [*Ieſus*] 2. The manner of delivering it; which was, firſt by word of mouth [*He ſaid*] 2. By way of anſwer [*Anſwering he ſaid.*]

In the *Narration* two things: 1. The *Subject* or *Perſon* ſpoken of [*A certaine man*] 2. The *Predicate*, or what is ſpoken of him [*He went downe from Hieruſalem to Iericho and fell amongſt theeves.*]

And here we have more ſpecially conſiderable,

1. His *Miſery*.
2. His *Recovery*.

His *Miſery*, *ver.* 30. and in it, Firſt the *meanes* whereby he came ſo miſerable; Secondly, *Particulars*, wherein that his *miſery* ſtood.

The

The *Meanes* were either more *Remote*, or more *Proximary* and neare. The *Remote* was his travelling from *Hierusalem* to *Iericho* (where you have the termes from *whence* and *whether*) The more *neare* was his falling into the company of *theeves*, &c.

The *Particulars* of this his *misery*, stood in the evill both *of Losse* and *Sense*. 1 The *evill of losse*, [*He was stripped of his rayment.*] 2. The *evill of sense*; he was *wounded* so as that he was left [*halfe dead.*]

His *Remedie* or *Recovery*, *ver.* 31---This is laid downe

1. *Negatively.*
2. *Affirmatively.*

Negatively, how or by whom it was not. *verse* 31, 32.

There; first, the *Persons* noted, first by Profession. 2. By Disposition.

By Profession the one a *Priest*, the other a *Levit.*

Their Disposition; is first *generally notified* [*They passed by*] 2. *Particularly exemplified* from the manner of it, which was very unhumane [*They saw him in the way*] yet passed by on the other side.

Affirmatively, where. 1. The *Person* succoring, a *Samaritane.* 2 His mercifull *Disposition*, and that is enlarged, first from the *Cause*; Secondly, *Effects.* The *Cause* was either *more remote*, *viz.* his travelling that way and comming where he was; or *more neare*, he saw him and had compassion on him.

The *Effect* or *Fruit*, *ver.* 34, 35 There see what he did, 1 *To him immediately by himself* while present with him. 2 *For him, mediately by others* when absent. Whilst he was present *with him*: So in generall, 1. *He went to him*, 2. And *tooke care of him*, which care is exemplified first, in the *dressing of his wounds*, and that by powring in $\begin{cases} Wine \\ Oyle \end{cases}$

2. *In the binding them up.*

Secondly providing for *future* succour. 1. By setting him on a *beast*, 2. Bringing him to *an Inn.*

Next, what he did, when he was to leave him; by the

hands of others, *vers.* 35. And there first the charges he was at with him. 2. The Charge he gave concerning him. The *Charges* is *generally* expressed. [*two pence*] And then *Particularly exemplified*, 1. From the *time* when, [*on the morrow*] 2. From the *Person* to whom [*to the Host.*]

In the *Charge* also two things. 1. The *Precept* [*take care of him*] 2. The *Promise*. *Whatsoever thou spendest more*, &c.

The *Conclusion* or *Application followeth*, *ver.* 36, 37.

And there, 1. A *Question*, 2. The *Answer*.

In the first, wee have the *matter* of it [*which of these three*] 2. His opinion required concerning it [*thinkest thou.*]

In the *Answer* we have first the *Respondent* or the Answerer [*He*] 2. The *Answer it selfe*; which is first *put in* by the Lawyer. 2. *Ratified* by the Law giver. And therein, 1. A *Dismission* [*Goe*] 2. A *Commission* or *Injunction* [*Doe likewise*] And thus of the Parts.

There are many *Histories* in the Word, which either are *Allegoricall* in signification, or may be *Allegorically* compared and resembled. Of what kinde this is, is somewhat Questionable; heare the Opinion of *Maldonate*: *Hic totius Parabola sensus est literalis: utrum praterea sit sensus aliquis mysticus, non affirmaverim, negaverimve: Sed quia omnes veteres Patres id tradiderunt magno consensu, est valde probabile, non solùm allegoriam, in qua non omnes utiq; convenissent, sed mysterium etiam esse, quod DEUS omnium mentibus instillaverit. Hos potissimum auctores videre Lector poterit*; Orig. *Hom. in Luc.* 34. Greg. Naz. *or.* 4. *de* Theol. Ambros. *hoc loco.* Aug. *de verbo Dom. Ser.* 17. *& lib.* 2. *de q. q. Evang.* Greg. *lib.* 20. *Moral*, 21. *Bedam &* Theo. *in Comment.*

We will then looke both into the *History*, and the *Mystery*. *Hystoria fundamentum ponit, Allegoria tectum supponit,*

ponit (ſaith *Hugo de ſanct. vict. in Introduct. Sacræ Script. cap.5.*) The one laies the *Foundation*, the other putteth on the *Roofe*: And into the laſt eſpecially (as being the moſt noble ſenſe,) and which eſpecially concernes us; and ſo (reſerving the truth of the Story) By this certaine man *Adam* with his poſterity may be underſtood, So Saint *Auguſtine*. *Homo iſte ipſe Adam intelligitur in genere humano.* [*Homo quidam*] *bene eſt generis appellatio, non enim ait deſcendit* [*Quidam*] *Sed* [*Homo quidam*,] *nam ſermo ſit de totâ humanitate* (*Græcus Anonym. in loc.*

Aug: de queſt: Evang: Lib: 2. queſt: 59.

By *Hieruſalem*] from whence hee travelled, *Heaven* and *Happineſſe* is to be underſtood, *Deſcendit a Hieroſolimis* h. e. *a gratia Dei*, (ſaith S. *Auguſtine*) *& magno illo dignitatis gradu, quo conditi fuerant: Vel Hieruſalem quæ interpretatur viſio pacis, Paradiſum dicimus, ante enim quam peccaret homo, in viſione pacis erat, hoc eſt in Paradiſo, ubi quicquid videbat pax erat & lætitia.*

Aug: Lib: 3. Hypogноſt.

By *Ierisho*] to which he went is ment *this world*] heare (againe S. *Auguſtine*) *Heirico*] *Interpretatur luna, & ſignificat mortalitatem noſtram, propter hoc quod naſcitur, creſcit, ſeneſcit & occidit.* Aug. *de Evang. queſt. lib. 2. q. 59.* or thus, *In Iericho, hoc eſt, ad urbem Satanæ.*

Aretius in Loc

By the *Theeves*] into whoſe hands he fell [*Divels*] (ſo Saint *Ambroſe*) *Incidit in latrones*] *Qui ſunt iſti latrones niſi Angeli noctis & tenebrarum* (and S. *Auguſtine* thus) *Incidit ergo in latrones*, i. e. *in Diabolum & Angelos ejus, qui per inobedientiam primi hominis humanum genus diſpoliaverunt.*

Ambroſ: in Loc de homine deſcendente a Ieruſalem in Iericho.

They ſtripped him of his rayment] *i. e.* deprived him of *Gods Image* (ſo S. *Ambroſe*) *Qui ipſam imaginem Dei vera juſtitia & ſanctitate aliſq; donis gratiæ ſpoliarunt, & quoad bona naturæ vulneratum & ſemimortuum, a vita nimirum Dei abalienatum, & in peccatis mortuum, & vita duntaxat naturali praditum reliquerunt.*

Aug: cont: Pelag: Lib: 3: Hypogноſticon: c: 7

Ambroſ in Loc.

He was left *halfe dead*] not wholy dead, ſtill he had *Freewill* in things *Naturall*: Ability to reaſon, diſcourſe,

foresee dangers to come, and to provide for the things of this life, in all which respects a portion of life remaines in man after his fall, but in matters which concerne a better life, none at all. *Aug. cont. Pelag.* *Rectè dictus est semivivus* (saith St. *Augustine*) *habebat enim vitalem motum, id est liberum arbitrium vulneratum, quod ei solum ad æternam vitam quam perdiderat redire non sufficiebat: Et ideo jacebat, quia vires ei propria ad surgendum non sufficiebant, ut ad se sanandum Medicum, id est, Deum requireret.* Or [*Halfe dead*] the soule still remaining immortall (so *Theophylact.*)

By [*Priest* and *Levit*] the Law may be shadowed out with the Sacrifices, &c. which cannot deliver. 1 *Cor.* 3. 7. (So *Augustine*) *In Sacerdote & Levita duo tempora intelliguntur, Legis (cilicet & Prophetarum; In Sacerdote Lex, per quam Sacerdotium & Sacrificia instituta sunt. In Levita vaticinium Prophetarum, quorum temporibus humanum genus sanari non potuit, quia per legem conditio peccati non abolevit.* *Aug tom. 7. cont Pelag.*

By the [*Samaritane*] *Christ*, who was touched with our infirmities. *Samaritanus iste, ipse est Salvator Christus (venit secus enim)* i. e. *venit in similitudinem carnis peccati* (saith the same Father.)

He [*journied and came where he was*] *i. e.* came on earth, and dwelt amongst men. [*Bound up his wounds*] dressed them like the good *Physition* of our soules, [*powring in oyle and wine*] preaching [*Repencance* and *Faith*, *Law* and *Gospell*] which do both search and supple: binding all up with the *Sacraments*, whereby Christs merits are applied. *Obligat vulnera infundens vinum & oleum*] *Vinum denotat legem, oleum est gratia Evangelij; Sacramenta sunt quasi alligamenta.* Greg. *epist.* 25. *l.* 1. *ad Ioan. Episc. Constant.* *Aug. de q. q. Evang. l. 2 q. 19:* & *Lyra in lib. 2. mor. c. 8. Dieter. post.*

The *Beast*] he set him on might set forth our [*Nature*] which he assumed bearing our sins in his body on the tree. *Iumentum*] *ejus est caro, qua ad nos venire dignatus est: imponi jumento, est in ipsam incarnationem Christi credere* (so S. Aug. & Theop. *in loc.*

The

The *Inn*] is the *Church* into which Christ brings us; the partition wall being by him broken downe, thus *Aretius*. *In diversorium ducit*] *Ecclesia hic peregrinatur per hospitia, suum habens πολίτευμα in cœlis, bene iumento impositum duxit in stabulum, quia nemo nisi per baptismum corpori Christi adunatus Ecclesiam intrabit*, saith *Beda*.

Aretius in Loc:

Beda c. 42. in Loc.

The morrow] when he departed is the time of his *Resurrection* and *Ascension*, *Quis est ille alter dies, nisi forte ille resurrectionis dominicæ*; &c. (Amb. *in loc.*) *vel quasi tempore alio, post resurrectionem utiq; & ascensionem suam*, Aug: *cont. Pelag.*

Amb: in Loc.

About the *two pence*] there are variety of opinions, St. *Ambrose* thereby understands the *two Testaments* both *Old* and *New*, *quæ imaginem in se habent æterni regis expressam quorum pretio vulnera nostra curantur*. St. *Augustine* thus, *Duo denarij sunt duo præcepta Charitatis quam per Spiritum sanctum acceperunt Apostoli ad Evangelizandum cæteris; vel promissio vitæ præsentis & futuræ*. I trouble you with no other.

Ambros: in hunc Loc.

Aug: de Quæst: Evang: Lib. 2 Quæst: 19.

The Host] in whose hand this *Two pence* is put are the *Ministers of the Word* and *Sacraments*. Thus St. *Augustine*] *Et delit stabulario, Paulo Apostolo, qui est vas electionis cui solicitudo est omnium Ecclesiarum*: And else where he further explaines himselfe thus, *Sed & pro tempore doctores qui vetus & novum Test. exposuere, supererogaverunt, pro quibus retributionem accipient.*

Cont: Pelag. Hypogu. Lib: 3.

De Quæst: Evang: Lib: 2: q: 19.

The Charge given them (with the two pence) is to [*take care*] *i.e.* to *feed the flocke committed to their trust*. And that under hope of a large retribution at his comming backe [*whatsoever thou spendest more*, &c.] *Sed quando reverteris Domine nisi judicij Die?* (saith St. *Ambrose*.) *Redibit Dominus in die judicij & beneficia in proximum collata cumulatissimè remunerabit* (saith St. *Bernard*.)

Thus much for *Explication*, come we now to matter of *Observation* from each part in order: And first of

the *propounding* part; wherin briefly of the *Preface* or *Introduction*.

Text. *And Ieſus anſwering ſaid*]

The Author of this *Parable* is *Ieſus Chriſt*, the wiſdome of the Father. *Parables have God for their Author as well as any other part of holy Scripture*, 2 *Tim.*3.16. *Mat.*13.10,53 and 21.45. *Mar.*4.34.

Doct.

Their fullneſſe, fitneſſe, purity, preſervation, together with the Churches acceptation and confirmation puts it out of doubt.

Wherfore acknowledge we Gods goodneſſe who doth not onely teach us what is neceſſary for our ſalvation by plaine Principles, and affirmative Concluſions, but condeſcendeth to our capacities in a more familiar and delightfull way, ſo as to teach us by *Compariſons* and *Similitudes*, the better to imprint in our hearts and memories what ſo nearely concerns us. This God would have his Church take notice of for a ſpeciall favour. *Hoſ.*12. 10.

Vſe 1.

And it may juſtifie the practiſe of ſuch Miniſters, who keeping within the bounds of modeſty and ſobriety, take paines in opening and applying *divine Parables* to their hearers. If all Scripture be profitable *to teach, improve*, &c. 2 *Tim.*3.16. then theſe Scriptures; (without queſtion) Paſſe wee from the *Author* to his *Manner* of delivery.

Vſe 2.

Text. [*Anſwering ſaid*] Υπολαβὼν δὲ ὁ Ιησοῦς εἶπεν, *ſuſpiciens autem* Jeſus *dixit* (ſo the Vulgar reade) As if Chriſt ſhould make Anſwer with his eyes lift up toheaven: *male quidem legerunt ſuſpiciens* (ſaith *Barradius*) *legendum enim ſuſcipiens*: (And ſo doe our beſt Interpreters) Some of our later (*Excipiens*) *Eraſmus*, *Reſpondens*: So wee render it; and that aptly for ὑπολαμβάνω ſignifieth ſometimes to anſwer, or to begin a ſpeech ὑπολαβὼν ἄνθις ὁ Αμμώνιος εἶπε *Plutarch. de def. orat.*

He ſaid] *Oratoris eſt dicere, vulgi loqui.* There is no lit-

little difference betwixt *ſpeaking* and *ſaying*: *Speaking* comes by *Nature*; *Saying* by *Art*: Children *ſpeake*, the Learned ſay: Chriſt ſo ſpake, as if he ſaid. He ſpake, and anſwered. Firſt obſerve.

Teaching by word of mouth is the moſt efficiuall kind of teaching. Doct.

Thus *Exo.*20.1. *God ſpake, ſaying*, therefore *Act.*7.38. they are called *verba viventia, lively oracles*: or as ſome copies have it, λογον ζωντα, *ſermonem vivum.*

For further confirmation of this Poſition, read 1 *Kin.*19 11. *Rom.*10.14 17. *Act.*10.44.1 *Cor.*1.21. *Pro.*18.9. *Gal.*3. 2.

What thinke you then of that poſition of Papiſts: *Images are Laymens books?* And that of *Bellarmine melius interdum docet pictura quam Scriptura.* De Imag: c: 10.

And what of the conceit of *Anabaptiſts*, *Familiſts*, and ſuch like; who are of opinion, that the publike miniſtery is needleſſe, they are to depend on *Apparitions* and *Revelations*, &c.

As for us, attend we to the *Word read* and *preached*; Chriſt enters in by the *Dore*, not *Window*, he leaves that to the hireling. *Be ye open ye everlaſting dores that the King of glory may enter in.*

Anſwering ſaid. Text

An anſwer is made either to the *neceſſity* of the *matter*, or to the deſire of the *hearer.*

As it is made to the former; ſo Chriſt is ſaid ſometimes to anſwer when no queſtion went before, ſo *Mat.*11.25. thus it is an Hebraiſme.

Uſually it is a reply to ſome queſtion before propounded, And ſo here: You read before there was a queſtion made by a certaine Lawyer; *proud*, though *learned*: *Learned* he ſhewed himſelfe to be in forbearing all circumlocutions; and in abridging the ten Commandements into two (taking the firſt, out of *Deut.*6. and the ſecond out of *Lev.*6.) whereby it appeares he was well read in *Moſes* law. *Proud* he

he was, in that he went about to justifie himselfe, *ver.* 29. He hearing himselfe praised for his *wisdome* was ambitious also of the praise of *Righteousnesse*; for which end he propounds this case to Christ, *Who is my Neighbour?* thinking no *Samaritane* was to be taken for a *Neighbour*, but the *Iew* alone, whom he durst boldly say he loved as himselfe. Our Saviour upon this occasion answers as followeth. Observe we hence.

Doct. *Christ hath an answer ready to our demands.* If we make the *Question*, he will find an *Answer*. *Mat.* 11. 4, 25. and 12. 38, 39, 48. and 13. 11, 27. *Mark.* 10. 3, 5, 20, 24. *Ioh.* 3. 3, 5, 10. Amongst many other proofes that one *Mat.* 22. 46. would not be forgotten. He was so ready and prompt a *respondent*, as that his adversaries durst ask him no more Questions.

Reason First, he must make good his name. *Isa.* 9 6. *Councellour*, and being our Councellour he will answer our Quæres.

Secondly, he is *Full*; sometimes counsell must demur; Christ needs not, he can soone tell us what is good in Law.

Thirdly, he hath promised that *if we seek we shall find*, *Mat.* 7. 8. And therfore,

Vse In all our doubts have we recourse to him, he will be as plentifull in *Resolution*, as flesh and blood can be in Questioning.

Obje. But Christ is in Heaven.

Resp. Yet his answer is neare thee. *Rom.* 10. 8. even in his *Word*, and in thy *Heart*.

Sometimes in his *Word* God answers us, as he did of old by *Urim* and by *Thummim*; guiding his *Ministers* tongue for that very purpose. *Mich.* 2. 7.

And as we have his answer from his *Word*, so not seldom from his *Spirit*, especially in *Prayer*. *Isay.* 30. 19. *Ier.* 33. 3. So that an answer may be had if sincerely sought.

Obje. But some have sought, and yet have not bin answe-

anſwered; So *Saul* who asked counſell of God, and yet in depth of ſorrow complained, *Deus receſſit a me*, &c. *The Lord hath forſaken me, and anſwereth me no more, neither by Prophets nor by dreames.* And *Mich.* 3.7. *Nulla exauditio Dei?* *There is no anſwer from the Lord?* 1 Sam. 28. 15.

Reſp. *Saul* ſought to ſerve his owne turne againſt the *Philiſtines*, and not to pleaſe the Lord; neither God nor his *Glory* were regarded: By ſuch indeed God will not be inquired of, *Eze.* 20.3,31. or if he be, he will not anſwer them; or if he do, it ſhall be in wrath and not in mercy, *Eze.* 14.4,7.

Queſt. What then muſt be done if we would be anſwered?

Reſp. Be ye ſuch as anſwer Gods demands. *Zac.* 7.17. ſee that anſwer of a good conſcience be made by you ſpoken of, 1 *Pet.* 3.21.

Secondly, take heed ye bring not Idols in your hearts: let there not be any beloved ſin lodged or harboured within; for then the Lord will not anſwer you; or if he do, even according to the multitude of your Idols will he anſwer you, *Eze.* 14.3. You ſee it true in *Balams* caſe *Numb.* 22.

Thirdly, ſee that you bring with you an humble ſpirit, willing to deny your ſelfe, and receive what anſwer ſoever God ſhall pleaſe to give; to enquire of God, and yet to follow your owne counſell is a ſinne of a provoking nature. *Ier.* 6.16. and 23.35,36. thus do and doubt not of an anſwer.

Againe, it may ſatisfie the great diſputer of the world, 1 *Cor.* 1.20. who turneth all his Religion into unprofitable *Utrums*. God hath an anſwer for theſe, as well as other. To be ſhort, there are foure principall Queſtions, which ſhall not goe unreſolved. *Vſe* 2.

The firſt is, *An ſit Deus?* this the *Atheiſt* makes, but God will give him to underſtand, there is a God. The ſecond is, *Quid ſit Deus?* this the Papiſt

Pſal. 58. 11.
Jer. 2. 11.
------ 5 7.
Exo. 34 7.

Pro: 16 4.

piſt ſhall be reſolved of, and made to know that ſtocks and ſtones are no gods. The third is, *Quotuplex Deus?* this ſhall be fully reſolved againſt deſperat and preſumptuous ſinners, the preſumer ſhall feele that God is juſt as well as mercifull, and the deſperat behold that God is mercifull as well as juſt. The fourth is, *Propter quid Homo?* All wicked ones ſhall find that God made man for his own Glory, and the wicked for the day of Judgement.

Vſe 3.
1 Pet: 3. 15.

And it may further ſerve to teach us, after Chriſts example, and the *Apoſtles* precept, *To be ready alwayes to give an anſwer to every man that asketh*; be they *Believers*, or *Unbelievers*. True it is there is more than ordinary skill required to anſwer well: *Perſons*, *Time*, *Place*, *Occaſions* muſt be obſerved. One kind of *anſwer* ſuits not with every ſort of men: After one manner we *anſwer Great-men*; after an other manner *Learned-men*; after an other Ordinary men; after an other way the Captious, *&c.* But yet this skill we *muſt endeavour to attain unto*, *Coloſ.* 4. 6. *God is he that can inable us*, *Pro.* 16. 1. And hath *Promiſed* to inable us, *Math.* 10. 19. Seek we to him (as *Habbakuk* 2. 1.) bringing with us in our *Prayers*, *Faith* in *Gods Promiſes*, as did *David*, *Pſalm.* 119. 41, 42. So ſhall we not need to feare to give an anſwer before Kings or Princes being called therunto.

Obj. But we read *Mat.* 27. 12, 13, 14. *Nihil reſpondit*, *Chriſt anſwered nothing to the accuſations of the Prieſts and Elders*, *nor to the demand of Pilate*, *Iohn* 19. 9.

Reſp. Chriſt was at no time without an *anſwer*, when God might have glory by it, as appeares, *Math.* 26. 63. But at this time he forbore, for divers reaſons. 1. To fullfill *Propheſies*, as that, *Eſay.* 53. 7. 2. To ſhew his readineſſe, and willingneſſe to ſuffer death for us. 3. To leave us an example of Humility and Patience, in caſe of ſlander, 4. For that at this time an *anſwer* needed

needed not, *Pilate* was uncapable of the doctrine of the *Trinity*: Nor was it a time now, to reveale his *Deity*. The reſt were unreaſonable and malicious, who though they knew him to be innocent, yet would they accuſe him, and (by his words) ſeeke to inſnare him: In the like caſe it is lawfull (nay behoovefull) we ſhould be ſilent: *Intelligens illo tempore ſilebit* (ſaith the *Prophet*) *quum tempus mali erit*: *That time is an evill time and enjoynes ſilence.* Amos 5.13.

A ſecond thing to be obſerved is, *Doct.*

God turnes the ſinnes of men to the advantage of his Church.

It was a captious queſtion which the *Lawyer* made and that occaſioned this *Parable*. Thus *Davids* fall occaſioned the penning of many a ſweet *Pſalme*, which els we might have bin without. So the running away of *Oneſimus* from his Maſter, the writing of that *Epiſtle* to *Philemon*.

Which (in a word) ſhould teach us to admire the wiſdome and power of the Lord, who cauſeth *Light* to ariſe out of *Darkeneſſe*, and bringeth hony unto us out of a dead carkaſe. St. *Auſtin* ſaid of *Adams* fall, it was *Fœlix culpa* (in regard of the happy conſequences therof to the Elect) ſo we may ſay (in the ſame reſpect) of many of the ſins and fals of others, we had never injoyed ſo many ſweet inſtructions, and conſolations, but for their fowle offences. *Vſe*

Laſtly in that our Saviour thus anſwers this captious caveller by a *Parable*, we may conclude. *Doct.*

It is a good way by Parables to anſwer the proud and captious.

Chriſt could ſimply and directly have anſwered his queſtion, but this way he rather chuſeth, the better to convince and ſilence him. Wherfore, as our Saviour ſaith in an other caſe, *He that can receive it, let him receive it.* And ſo much briefly for the *Introduction*. Come we now to the *Narration*. *Cal: in Loc.* *Vſe*

Text. *A certaine man went downe*, &c.

First looke we into the *Story*: (Conſider we the words according to the letter) and then after into the *Myſtery*. The *Text* ſaith; *Homo quidam. A certaine man there was*, but who this man was, is left uncertaine.

Doct. *Scripture ſets downe things neceſſary for Salvation, not for ſatisfying curioſity.* It is well obſerved that in the books of the *Kings* and *Chronicles*, this is often repeated *The reſt of the Acts*, &c. *they are written in the bookes of the Chronicles of the Kings of Iuda*, &c. So *Eſter* 10. 2. *The reſt is written in the bookes of the Kings of Perſia.* As if the Spirit of God ſhould ſay: I have ſufficiently told you here, ſo farre as may concerne the Church, and make for your edification in Godlineſſe; it is not my manner to ſatisfie your curious deſires, and luſtfull appetites, if you would know more go you to your owne Regiſters. See 2 *Tim.* 3. 16.

Vſe Beware we than how we abuſe any part of *Scripture* by *jeſting* or *overcurious handling*, to pleaſe mens humors: This is (as it were) to put the *Prophets* and *Apoſtles* into a Fooles-coat. They are not penned for any other end then to further mans ſalvation and happineſſe And in reading of them let our aime be to profit, and not to paſſe *the time away*. True it is there is no *Hiſtory* ſo pleaſant as the *Sacred*: The magnificence and antiquity of the matter, the ſweetneſſe of compyling, the ſtrange variety of memorable occurrences doth ſweetly ſteale away both time and Reader. But let us ſtill remember, the *delight* in reading is nothing unleſſe it be reduced to *Vſe*: God penned his Word not to tickle the eare, but to ſave the ſoule.

Dr. *Hall*

Aug: Tom: 4. Queſt Evang: l: 2 cap: 2. In the *Myſtery*; *This certaine man* was *Adam*, and every one that comes from the loynes of *Adam*; even mans whole nature. *Homo enim iſte ipſe Adam intelligitur in genere humano* (ſaith St. *Auſtine.*)

In this Expoſitors do agree concluding (according to the

the truth.) *That Adam and his posterity is the rob'd and spoyled man.* See *Gen.*3.*Ps.*49.12. *Doct.*

Let every one then so looke upon himselfe, and thus judge. So did St. *Paul*, *Rom.*7.24. παλαίπωρος ἐγὼ ἄνθρωπ☉ *O wretched* (spoyled) *man that I am.* *Vse*

Man by Creation was indeed an admirable creature, the *Master-piece* of all Gods works, consisting of a materiall body, but as immortall as his soule which was divine and immateriall: his *Inside* was full of spirituall, his *Outside* was full of naturall perfection, both carrying the Image of his God, and he in both being the glory of Gods *Worke-manship* in this inferiour world: Placed in a *Paradise*, prepared and furnished with all delights and rarities for his entertainement. Such a place as no mans eyes might ever bee so happy as to behold, but his owne: Appointed Lord and Soveraigne over all the creatures upon the Earth, which received their denomination from him, and did their homage most readily unto him. In a word, he was a creature every way so absolutely happy, that unlesse we had againe his first perfections, it is impossible to make compleate relation of his happy and glorious condition.

Thus God made man upright, but he hath sought out many inventions of his owne. Eccles.7.29.

Although he was created thus *Excellent*, yet *mutable*. He was made good, but changeably *good*: In power of standing, and possibility of falling: Power of standing he had from God his Creator; possibility of falling from himselfe being a creature; so as that this his estate might be altered and changed by force of temptation.

That the creature (righteous by Creation) may so eternally remain; Two helps, or favours from God, are necessarily required. 1. *A power to persevere in goodnesse* (for without this Power the creature of it selfe ceaseth to be good.) 2. *An act or deed*; and that is the will to persevere or perseverance it self. Both these helps the good Angels have, and therfore

fore kept their ſtanding. *Adam* received the *firſt* of God, but not the *Second*: For beſides the goodnes of his will, he received of God, a power conſtantly to perſevere in goodnes, if he would; Yet the act of perſeverance was left to the choice and liberty of his own will; which power he abuſed, and ſo falling into the hands of *Theeves*, the Divel and his Angels, was ſoon rob'd and ſpoyled (as we ſhall ſee in the Proſecution.)

Object. But how had *Adam* ſufficient grace having not the *will* to will that good he could and might.

Reſpon. He received ſufficient for the *perfection of his nature*; (if he would not have bin wanting to himſelf;) but he received not ſufficient grace for the *immutability of his nature*; nor was that of neceſſity to be given to a creature: For then *God* had created a *God* (who only hath his Name and Nature *I A M*: it being only proper to him to be unchangeable good.)

Baſil. A *Gold-Smith* makes a Jewell of great valew (ſaith one) he compounds it of gold, pearls and precious ſtones, when he hath brought it to perfection he doth not put this property to it, that if it fall it ſhall not be bruiſed nor broken: Thus God created man in all *perfection*, and gave him *power* and *ability* to continue in the ſame, if he would; yet he did not put unto his nature this condition, that it ſhould be unchangeable, when it ſhould be aſſayled by the force of outward temptation (as it was, whence he fell, and as a rob'd and ſpoyled man now remaines.) Judge not then of Gods goodnes to him by what now he is.

Uſe 2. Nor let any now truſt to his own ſtrength and power; you ſee the weaknes of man at his beſt eſtate without the power of God; he could not avoid the leaſt aſſault of the *Theefe* or robber further than he was aſſiſted by Gods good grace; which ſhould cauſe

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us (now much more) to renounce our ſelves and cleave to God; wholy depending upon his gracious aſſiſtance in all our actions and attempts. Let not our falſe heart deceive us which thinkes to goe beyond the Divell in ſwallowing of his baite and yet avoid his hook; Worlds of ſoules periſh by this fraud, fondly beguiling themſelves, whileſt they make themſelves believe by their wit, and ſtrength, they can beguile the Tempter.

Thus much for the *Perſon* ſpoken of. Next conſider we what it is that is ſaid of him.

He went downe from Hieruſalem to Iericho and fell amongſt theeves, &c. *Text.*

Firſt, we muſt ſpeake of the termes before we come to other particulars.

[*Hieruſalem.*]

Hieruſalem of old was called *Salem*, *Gen.* 14. 18. Afterwards it was poſſeſſed of the *Iebuſites*, and named *Iebus*. *Iudg* 19. 10. And ſo from *Iebus* and *Salem* (as ſome ſuppoſe) by the change of a few letters (for the better ſound) came *Ieruſhalem*. Others thinke the former part of the word comes from ἱερὸν, holy; becauſe *Ieruſalem* is called the *holy City*. *Pet. Martyr. Pererius.* *Hierom Mat: 27. 53.*

But then there ſhould be a mixture of two ſeverall languages to make up the word: And therfore their opinion is moſt probable who derive it of *iyreh*, *he will be ſeene*, *Gen.* 22. And *Shalem*, *Peace*: Thus put together it is *Ieruſhalem*, *the viſion of Peace* (for there peace and concord dwelt.) *Midras in Pſ.* 76 *Viſio Pacis.*

It conſiſted of two Cities; One was called ἀνωπολιν, the upper City, the other καταπολιν, the lower towne: to this the Apoſtle alludes, *Galat.* 4. 25. the one ſignifies the *Church Militant*, *Pſalme* 128. 5. The other the *Church Trimmphant*, *Revel.* 21. In the Allegory then.